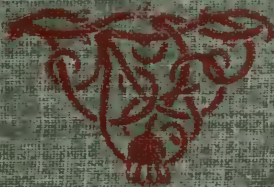


The

Parish of Longforgan





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The
Parish of Longforgan

The
Parish of Longforgan

A Sketch of its Church and People

BY THE

REV. ADAM PHILIP, M.A.

Free Church, Longforgan

With Six Illustrations

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PREFACE



THIS is simply a sketch, but it will, I trust, be found sufficiently careful to form a contribution to the better knowledge of the Parish. The story is a quiet one, but it has all the interest of common life, and some points of contact, at least, with the wide world of thought and struggle. Both good men and great have trodden our fields.

The notes have been gathered from many books. Most of these are named in the text, in justice to their authors, and to facilitate the search of other labourers. The tale is not, by any means, entirely bright. But I hope that these gleanings from musty records and books ancient and modern may lead the men of to-day to cherish more reverently the memory

of their fathers. To those who courteously permitted me to examine records in their keeping I owe special thanks.

ADAM PHILIP.

LONGFORGAN, 1895.

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I

LONGFORDIAN

See, crouching quietly at her feet,
Inchture's sweet hamlet, warm and neat ;
And eastward, three Scotch miles or so,
Where sheltering trees few shadows throw,
Old Forgan stretches to the day,
And sleeps the sultry hours away ;
While all between, and far around,
O'er sloping hill and level ground,
The scattered farm-steadings show
The same bright, trusting, drowsy glow.

"The Tay," by David Millar.

I

LONGFORGAN



THE Carse of Gowrie may be roughly described as being in the form of a parallelogram. The river Tay bounds it on the south and west; the Sidlaws on the north; Forfarshire on the east. It has three parishes that may be said to be low-lying—Inchture, Errol, St. Madoes. Four are chiefly upland or hilly—Kinfauns, Kilspindie, Kinnaird, Abernyte. A part of Kinnoull also lies in the Carse. Longforgan, to which Fowlis Easter and Liff adjoin, runs up a whole side, from the river to the Sidlaws, and is partly lowland and partly upland. It forms with Fowlis the eastern extremity of Perthshire and of the Carse.

Some doubt exists as to the meaning of the name Longforgan. It is spelt variously — Langforgend, Langforgand, Lanfortin, Langforgund, Lanforgonde, Langforgond,

Langforgonde, Langfargunde, Langforgound, Langforgown, Langforgrunde, Langforgrund, Langforgund, Longfortin, Longforgund, Longforgunde, Lonforgaund, Longforgun, Longforgane, Longforgen, Forgan, Forgund, Forgounde, Forgrund, Fforgan, Fforgone, etc.

Three suggestions have been made.

(1) The first is that it means "long foreground." "The ancient name of the parish," says a writer in the *New Stat. Account*, "seems to have been somewhat different from the present, as appears from a grant of the lands and barony of 'Longforgund' or 'Lonforgaund' by King Robert Bruce, in the year 1315, to Sir Andrew Gray of Broxmouth. The epithet long, which is quite appropriate to the village, and by no means unsuitable to the parish itself, is prefixed probably to distinguish it from two other parishes—Forgan, in Fife, nearly opposite to Dundee, and Forgandenny, in Strathearn, another district of Perthshire. Forgan or Forgund, in the absence of a better or more certain derivation, has been alleged to signify foreground—a term, in fact, by which the parish is not unfitly described." This explanation, however, cannot be regarded as satisfactory.

(2) A second suggestion is that it gets its name from one of the hill-forts of antiquity. "The ancient name of this parish," says Dr. Marshall, in his *Historic Scenes in Perthshire*, "seems to have been Longfortin. It is so named in the life of St. Modwenna, who flourished in the sixth century. . . . On the top of the hill of Dron in this parish have been found traces of an oval fortification occupying an area of upwards of two acres. There seems no reason to doubt that these are the traces of one of those many hill-forts which our remotest ancestors, of whom we have any knowledge, had too much occasion to raise, for their protection and security, against both foreign invasion and intestine insurrection."

(3) A third and much more likely suggestion is that the "long" in Longforgan is the same as "lan," "llan," which means a church. One of the early forms of the name is Lanfortin; and, in view of the connection of Longforgan with St. Modwenna, it is extremely probable that the "lan" in Lanfortin is a church. The Rev. James Johnston, in his *Place-Names of Scotland*, says of the meaning of Forgan and Longforgan :—

“*Forgan* (N. Fife), 1250 Forgrund. Perhaps Gaelic, *fothir grunda*, ‘land with bottom’ or ‘ground,’ *i.e.* good subsoil.”

“Longforgan (Dundee), *c.* 1160 Forgrund; 1461 Langforgend; but *Acta Sanctorum*, Lanfortin, where ‘lan’ must mean ‘church.’ A church is said to have been built here, *a.* 500, by St. Monenna or Medana. ‘For’ may be Old Gaelic, *fothir*, ‘bit of land’; but the whole name is perplexing.”

The parish of Longforgan is long but narrow—about eight miles in length, and from one to four in breadth. Its scenery is of the most varied character. The finest panoramas, perhaps, are to be got from the tower of Castle Huntly and from the hill of Dron. Looking from Dron away to the north, the eye rests on the bald chain of the Sidlaws; westwards, on the Carse, appearing almost as flat as a bowling-green, the beautiful woods of Rossie, and the braes above Kinnaird; eastwards, on the fertile slopes that reach Dundee. In front, and at a little distance beneath you, lies Longforgan village; beyond, rolls the noble Tay; and beyond them both rise the shores of Fife, crowned by the Lomonds; whilst away to the south and west stretch the Ochils and the Grampian chain.

The population of the parish keeps pretty steady, the losses of one part being nearly balanced by the gains of another. In 1755 it was 1285; in 1795 it was 1526; in 1811 it was 1809; by 1821, through depression of trade, it had fallen considerably, but in 1831 it had increased to 1638. In 1881 it stood at 1854, but at last census it had fallen to 1779. This population is fairly scattered, but it has its chief centres in the villages of Longforgan, Kingoodie, and Mylnefield, now commonly known as Invergowrie. At Mylnefield there was an earlier hamlet, Balbunnoch, part of which is still to be seen behind the Free Church. A map of 1817 calls it Balbonachy. Older forms of the name are Balbunnok, Balbunnock, Balbonnie. It means probably the homestead or dwelling at the foot of the hill or brae. (Gaelic, *bail*, a dwelling; *bonn* or *bun*, signifying the foot or end of anything; *nock* is Gaelic—*cnoc*, a hill.) Last century, before Mylnefield took its rise, there was a small village at Lochton, belonging to Mr. Haldane, the proprietor of Airthry. There were also a good many hamlets both in, and on the borders of, the parish. Across the stream which washes Balbunnoch, there were

a number of cottar homes. Between the present village of Kingoodie and Monorgan, there were little groups of houses. But these and others have disappeared. "The reasons you give for this decrease are quite satisfactory. It is by the ingrossing of land into few hands, and driving the people either out of the country altogether, or into towns where they are consumed by vices and diseases. In this way the great gentlemen swallow up the lesser, the great tenants the small, and the crofters or cottagers, who were by far the most numerous of these three orders of men, are, in many parts of Scotland, almost totally extirpated" (Lord Monboddo, 1780).

In former times, a considerable weaving industry was carried on at Longforgan, and in other parts of the parish. About the end of last century, the people were most successful in raising crops of lint. Down to 1864, linens were woven in handlooms, to a moderate extent, in the parish. (Warden, *The Linen Trade*, p. 519.) There were about 150 looms in 1840. Then there were extensive quarries at Kingoodie. The former industry (weaving) has ceased; the latter, after a long pause, have been reopened, but, for the most part, the

industry is agricultural, except at Invergowrie, where the Bullionfield Paper Mills give employment to a large number of people. The land, most of which is under cultivation, is well wrought, and is divided into a number of farms.

Several families have their residences in the parish. The chief are Mylnefield, Castle Huntly, and Lochton. Rossie Priory, the seat of Lord Kinnaird, is in the parish of Inchtute; but his lordship is a considerable landowner in Longforgan. Formerly, the Lords Kinnaird had a residence in the parish, called Drimmie (Gaelic, *druim*, a ridge—cognate with Latin *dorsum*, a back or ridge—which describes the appearance of the ground perfectly). When Moncur Castle was burned down in the beginning of last century, the Kinnairds moved to Drimmie, where they resided till Rossie was built. Drimmie “originally consisted of a lodge built as a banqueting-room, in order to facilitate conviviality with the then proprietors of the estate of Castle Huntly; and to this lodge additions have been made from time to time, as necessity dictated” (*Old Stat. Acc.*, xix. p. 479). There are now no traces of Drimmie.

A large part of Balruddery is also in Long-

forgan. Most of these estates are finely wooded, with oak, beech, ash, elm, lime, chestnut, and plane. According to Robertson, in his *General View of the Agriculture in the County of Perth*, there were ashes at Castle Huntly (circa 1810) whose trunks measured from 19 to 27 feet in circumference. He quotes this in reply to Dr. Johnson's taunt that there were no trees of value in Scotland. The Glamis Tree measured 27 feet near the root and 17 feet a yard above the ground. One of the approaches to Castle Huntly from the turnpike is through a grand avenue of beech and ash trees. And who that remembers the beeches of Mylnefield in spring will wonder at the praise of

"Fair Milnfields woods,
Deep mirror'd in the murmuring river,
Where, joyous to the summer wind,
Their leafy broad boughs bend and shiver"?

Hunter, in his *Woods and Forests of Perthshire*, gives some valuable particulars about the trees on Castle Huntly estate: "Perhaps the most notable of all the trees at Castle Huntly is a grand old Scots fir, about 250 years of age, and which is in some respects as remarkable a tree of the kind as is to be seen in the country. The girth of the tree at the ground

is 24 feet ; at 1 foot up the girth is 16 feet, and at 5 feet it is 15 feet. The trunk then swells out until it has a girth of about 30 feet, and carries a magnificent head. The tree has a noble appearance, but there are indications of its breaking up. Another Scots fir, much younger, and in good condition, girths 11 feet 6 inches at 1 foot and 11 feet at 5 feet, with a bole of 15 feet. A very fine yew girths 10 feet at 1 foot, and 9 feet 2 inches at 5 feet from the ground, with a bole of 9 feet ; while the circumference is 68 yards, the branches sweeping the ground in beautiful style. There is another specimen of the same variety closely approaching this one in size. There is a splendid scyamore girthing 16 feet at 1 foot from the ground, and 12 feet at 5 feet, with a bole of 30 feet. A great ash, girthing about 30 feet at the ground, stood at the stable-door until it succumbed to the fury of a gale, but an excellent idea may be formed of its size from the trunk, which now forms a summer-house at Longforgan Manse. There are still several very good ash trees throughout the property, as well as oak, sycamore, elm, beech, ash, and horse-chestnut trees. There is also a nice little mixed plantation of about 60 acres" (p. 502). "The next largest (= second)

orchard in the Carse is that of Monorgan, near Longforgan, on the Castle Huntly estate. It extends to about 25 acres, and although it was probably planted about 150 years ago, it is still in a fair state of bearing" (p. 503).

Benvie lies just beyond the border of Longforgan. In front of the farmhouse there is an enormous ash tree. It "girths no less than 32 feet at the base, 25 feet at 1 foot from the ground, 19 feet at 3 feet, and 17 feet at 5 feet, the bole being about 27 feet" (p. 488). At Gray, which is close at hand, there are two magnificent cedars of Lebanon.

II

HISTORIC MEMORIES

“ It must have been early observed that the plain of Strathmore, the Carse of Gowrie, and the Carse of Stirling were worth fighting for, and from the dawn of the historic period onward this becomes clearer.”

“ Scotland,” by John Mackintosh, LL.D.

II

HISTORIC MEMORIES

IT may be interesting to recall, briefly, one or two of the historic memories of the parish. For abundant evidence exists in old Scottish Annals that it was once the centre of great historic scenes. The Carse of Gowrie was one of the homes of the Caledonian tribe, the "Venricones." Not far from Invergowrie, just beyond the border of the parish, the remains of a Roman camp used to be seen. It was called Cater Milley. Maitland gives a description of it in his *History and Antiquities of Scotland* (vol. i. p. 215). He says that in the Carse of Gowrie, "about half a mile benorth the estuary of Tay, is a Roman camp about two hundred yards square, fortified with a high rampart and a spacious ditch; but as the southern side appears to have been fenced with triple ramparts and ditches, these I take to have

been the northern fortifications of the praetorium, the other sides being demolished by the plow, the vestigia appear but plainly. However, they are sufficient to show that this fortress was of a parallelogram form, about a quarter of a mile in length, which, from its vicinity to the Firth of Tay, I take to have been one of the camps which occasionally contained both the land and sea forces."

Cater Milley is supposed by many to be a corruption of the Latin *quatuor millia*, which may either mark its distance from some other station or the number of troops it held. Chalmers (*Caledonia*, vol i. p. 177) derives it from "the British *cader*, a fortress, a stronghold." There is no trace of any other Roman camp within four miles. The area of Cater Milley was large, but it is denied that it could hold four thousand men. Knox, in his *Topography of the Basin of the Tay*, is clear that whatever be the derivation of Cater Milley, it was the well-known Roman station Ad Tavum, near to, or upon the Tay. The tradition is that it was at Invergowrie that Agricola embarked a number of his men, after returning from the country of the Horestii. General Roy, who, it may be mentioned, had never heard of Cater

Milley, calculated that between three thousand and four thousand embarked; and, as it is probable that they embarked at Invergowrie, Knox concludes that "the station may derive the name (Cater Milley) from the temporary camp of these troops being pitched on the spot where the permanent camp was afterward placed. The advantages of the situation, though still considerable, were probably much more so in the first and second centuries. The physical changes hereabout have been great; the tradition, universally prevalent through this part of the country, seems to be borne out by evidence sufficient to warrant the conclusion that the course of the Tay was formerly on the north side of the Carse, that fine river washing the skirts of the Sidlaw Hills from Balthayock to Invergowrie, to the southward of which was the influx of the Earn." Last century, coal was landed at the burn-mouth of Invergowrie. And people still living remember seeing barges load and unload there. Invergowrie may mean the mouth of—almost the port of—Gowrie.

Ochterlony, in his account of the shire of Forfar, 1684-5, speaks of the "Gowrie which hath its beginning in the hills of the Carse of

Gowrie, and falleth in the river Tay at Innergowrie, four myles west be Dundie." "The Burne of Innergowrie" was from an early time (1565) the recognised boundary of Perth and Forfar. According, also, to charters granted by James VI. and Charles I., the privileges and liberties of Dundee on the Tay extended "frae the Burn-mouth of Innergarie on the west." There seems to have been in olden times a bridge at Invergowrie. John Monipennie, in *An Briefe Description of Scotland* (1612), says: "Next adjacent to Gowry lyes Angusse, beginning at the bridge of Innergowrie," etc. Cf. also *The Scots Chronicle*, which calls the Gowrie the Innergowry: "The rivers in Angus are Innergowry and Dichty," etc. The Tay attains its greatest breadth at Invergowrie Bay.

"Yon skiff that quietly leaves the shore
To skim across thy breast,
Must sail, I wot, a league or more
Before her keel may rest."

Many a vessel, some friendly, some hostile, has ploughed its waters. The Roman fleet has anchored at our shores. Pictish crafts have glided along its bosom.¹ Centuries later might be seen English ships, French ships, Flemish

¹ A Caledonian canoe has just been discovered in the Tay opposite Errol.

ships, mercenary or merchant-laden with the instruments of war or the merchandise of peace.

In Pictish times the place was a centre of life and struggle. At the beginning of the twelfth century, Malcolm Canmore's son Edgar was carried from the Carse of Gowrie, where he was superintending the building of the castle of Baledgarno, into Dundee to die.

Scotland's great champion, William Wallace, must have traversed Longforan more than once on his way from Kilspindie to Dundee. Blind Harry sings—

“His modyr fled with hym fra Elrislé,
Till Gowry past, and duelt in Kilspyndé.

In till Dundé, Wallace to scule thai send,
Quhill he of witt full worthily was kend.”

When eighteen—

“Upon a day to Dundé he was send ;
Off cruelness full litill thai him kend.”

That day was a memorable one in Wallace's life. In a moment of exasperation he killed the son of Selby, the English Governor of Dundee. Blind Harry (bk. i. 181-276) has a graphic description of the incident, and of Wallace's flight at night disguised as an old woman. On his way back to Kilspindie, he is

said to have rested at Longforgan. Not very long ago, there was a weaver in Longforgan of the name of Smith who had in his possession a stone which was popularly known as "Wallace's Stone." It was what was called a bear-stone, "hollow like a large mortar, and was made use of to unhusk the bear or barley, as a preparation for the pot, with a large wooden mell, long before barley-mells were known. Its station was on one side of the door, and covered with a flat stone for a seat, when not otherwise employed." Smith's ancestors had been in the village for five hundred years, and according to the tradition, it was one of them who supplied the future champion of Scotland with bread and milk as he rested. The stone is now at Castle Huntly.

This tradition may scarcely warrant our speaking of a patriotic party in Longforgan in those days of struggle. Gowrie sent its quota of gentry, as well as Fife and Strathern, to Scone to witness the coronation of Baliol. But it is worth recalling that Sir David Inchmartin was one of those who were hanged by King Edward's order within a year of Wallace's death. And Keith, who got a grant of land in Longforgan from King Robert the Bruce, was one of the patriots of his day. It will not be

forgotten, besides, that Robert the Bruce had a connection with Dundee.

“Syne to Dundé he tuk the way.

He set a sege thar to stoutly ;
And lay thar quhill it yoldyn was,
To Strewillyne syne the way he tais.”

Barbour's *Bruce*, bk. vii. 1101-1106.

Further, there was land in Longforgan called “Le Bruy's part,” and other land “whilk was John Balliol's.”

Castle Huntly has an interesting connection with the early struggles of Reforming times. The Lord Gray of those days was a favourer of the Reformation, who used, as Calderwood tells us, “the companie of those that professed godlinesse and careid small favour to the Cardinall” (Beaton). In 1544, Lord Gray was staying at Castle Huntly along with some of his friends ; and it was from thence that he was tempted out by Beaton and fell a prey to his cruelty. Knox, in his *History of the Reformation*, tells the story thus : “The Cardinall drew the Governour to Dundye ; for he understood that the Erle of Rothess and Maister Henrie Balnaves war with the Lord Gray in the Castell of Huntlie. The Governour send and commanded the saidis Erle and Lord with the foirsaid Maister Henrie to come unto

him to Dundye, and appointed the next day at ten houris befor none ; which hour thei decreid to keap ; and for that purpose assemblēt thare folkis at Bawgavy or thareby. (Bawgavy is ‘Balgavie near Innergowrye’). The Cardinall advertissed of thare nomber (thei war mo then thre hundreth men) thought it nott good that thei should joyn with the toune, for he feared his awin estate ; and so he persuaded the Governour to pass furth of Dundye befor nyne houris, and to tak the strayth way to Sanct Johnnestoun (Perth). Which perceaved by the foirsaid Lordis, thei begane to feare that thei war come to perseu thame, and so putt thame selves in ordour and array, and merched forward of purpose to have bidden the uttermost. But the crafty fox foirseing, that in fighting stood nott his securitie, rane to his last refuge, that is, to manifest treasone ; and so consultation was tackin how that the force of the otheris mycht be broken. . . . After long communication, it was demanded, yf that the Erle and Lord and Maister Henrie foirsaid wold nott be content to talk with the Governour, providit that the Cardinall and his cumpany war of the ground ? Thei ansuerit, ‘That the Governour mycht command thame

in all thinges lauchfull, but thei had no will to be in the Cardinallis mercye.' Fayre promisses ynew war maid for thare securitie. Than was the Cardinall and his band commanded to depart; as that he did according to the purposie tackin. The Governour remaned and ane certain with him; to whom came without cumpany the saidis Erle, Lord, and Maister Henrie. After many fair woordis gevin unto thame all, to witt, 'That he wold have thame aggreed with the Cardinall, and that he wold have Maister Henrye Balnaves the wyrkar and instrument thairof, he drew thame fordwartes with him towardis Sanct Johnnestoun whither to the Cardinall was ridden. Thei begane to suspect (albeit it was to lett) and tharefor thei desyred to have returned to thare folkis for putting ordour unto thame.' But it was ansuerid, 'Thei should send back fra the toune, but thei most neidis go forduart with my Lord Governour.' And so, partlye by flatterye, and partlye by force, thei war compelled to obey. And how sone that ever thei war within the toune, thei war apprehended, and upon the morne send all three to the Black Nesse, whare thei remaned so long as that it pleased the Cardinallis graceless Grace, and that was till that the band of manrent and of service sett some of thame at libertie."

Rather an interesting anecdote connects George Wishart the Reformer with the neighbourhood of Invergowrie. In 1545 or 1546, when he set out from Montrose to "meet the gentleman of the west at Edinburgh," Wishart came to Dundee, but there, Calderwood tells us, "he stayed not, but went to the hous of a faithfull brother, named James Watstone, dwelling in Inner Gowrie, distant two miles from Dundie." "That night," says Calderwood, "before day he went furth to the yard. William Spaldine and Johne Watson followed quietlie, and took heed what he did. When he had walked up and down in an alley a reasonable space, with manie sobs and deepe groanes, he fell upon his knees, his groans increassing, and frome his knees he fell upon his face. The persons forenamed heard weeping, and an indigest sound, as it were of prayers, in which he continued almost an houre, and after beganne to be quiett, and so arose and came to his bed. They prevented him as if they had beene ignorant till he came in. Then beganne they to demand where he had beene; but that night he would answeare nothing. Upon the morrow they urged him again; and whill he dissembled, they said, 'Mr. George,

be plaine with us, for we heard your mourning, and saw you both upon your knees and upon your face.' With dejected visage he said, 'I had rather yee had beene in your beds, and it had beene more profitable for you, for I was skarse weill occupied.' They still urged him to lett them have some comfort. 'I will tell you,' said he, 'that I am assured my travell is neere at an end. Therefore call to God for me, that I shrinke not now when the battell waxeth most hote.' Whill they weeped, and said that was small comfort to them, he answered, 'God sall send you comfort after me. This realm sall be illuminated with the light of Christ's Apostles. The hous of God sall be builded in it; yea, it sall not laike whatsoever the enemie imagine in the contrarie, the very kaipstone,'—meaning, that it sould once come to the full perfectioun. 'Neither,' said he, 'sall the time be long till that the glorie of God sall evidentlie appeare, and once triumphe in despite of Satan. There sall not manie suffer after me. But, alas! if the people sall be after unthankfull, then fearefull and terrible sall the plagues be that after sall follow.' And with these words he marched fordwards in his journey toward Sanct Johnston and frome thence to Fife and then to Leith."

John Knox himself went, in 1559, with some of his brethren from Dundee to Sanct Johnstoun, "where he beganne to exhort and teache." It is likely that his road led him through Longforgan, Longforgan being in the line of the highway between Dundee and Perth. Three years later, Queen Mary made the same journey. Not long after, Knox was appointed to visit, amongst others, the kirks of Gowrie and Menteith.

James VI. rode through it on the 22nd of May 1617, on his way to Kinnaird, where he spent a week.

King Charles II. stayed a night at Castle Huntly in 1650, though not exactly from choice. On the death of his father, Charles obtained the support of the Presbyterian party on a promise to meet their views. He was kept under a mild surveillance at Perth. Charles had little patience with the preachers and the Estates, and determined to leave. So one day, on the pretence of hawking, he escaped. He had no change of "clothes or linnings, more then wes one his bodey," and wore but a "thin ryding sutte of stuffe." Crossing the Tay, he rode "at a full carreire" by Inchyra to Dudhope in Dundee, from whence he went by Cortachy

to Glen Clova, "in al, from Perth, the way he went, some 42 myles befor he rested." Here, "in a nastie rounge, one ane old bolster aboue a matte of segges and rushes, ouerweiried and werey fearfull," the king lay down to rest. The leaders at Perth followed him, and having overtaken him in Clova, "conducted his Maiestie to Huntley Castle in the Carsse of Gourey, quher he stayed all Saterdayes night, and from thence, one Sunday in the afternoone, he came to Perth, the 6 of Octob., and hard sermon in his auen chamber of presence, the afternoon's sermon in the toun being endit before he entred the toun." (Cf. Balfour's *Annales*.) The incident is known as "The Start."

When General Monk was engaged in the siege of Dundee, his soldiers are said to have used Castle Huntly as a cavalry station, and the church of Fowlis as a stable. Some Athole men are also reported to have come to Castle Huntly in the time of Glencairn's insurrection against the Commonwealth in 1654. They meant mischief, and "fired a stack or two." But their rage was shortlived, and they "staid and extinguished them."

A slight link connects the Pretender (James VIII.) with the district. After being in

Dundee in 1716, James, with his friends, made a leisurely progress through the Carse towards Perth. They halted for dinner at Castle Lyon (Castle Huntly), and then rode on to Fingask. James had a great reception at Fingask from Lady Threipland, who was a keen partisan. Her hospitalities are sung in a famous song—

“When the king cam’ to Fingask,
To see Sir David and his lady,
A cod’s head weel made wi’ sauce,
Took a hunder pund to make it ready.”

We can believe that the hospitalities of Longforgan were not less generous. The Strathmore family, who were then in Castle Huntly, sympathised with the Pretender. One of the Earls fell at Sheriffmuir. As was natural, the Jacobite rising made a considerable stir in the quiet life of Longforgan. But it died away quickly. Ere long, the Chevalier passed the castle again on his retreat.

An unsigned letter, dated Perth, Feb. 2, 1716, gives us a peep into the state of things in the Carse. After the rebels had left Perth for Dundee, Argyle and Cadogan followed with “the English foot, three regiments of dragoons, and nine hundred and fifty detached

foreigners." Along with a detachment they lodged a night at Errol. The letter goes on to tell how the country gentlemen were repenting "their dipping in this affair." Not a thing, "dead or alive, eatable or portable, do the foreigners leave; and the officers of the British say that to see their behaviour does so make their men's mouths water, that faith they cannot but indulge their men a little." The rebels, we are told, destroyed barnyards, and used whole stacks for firing (*Hist. MSS. Report*, iii. p. 370). The MSS. of the Duke of Montrose, reported on iii. pp. 368-402, contain some interesting glimpses of the state of feeling at Perth and Dundee.

Prince Charlie was never, that we know of, in Longforgan. He was at Fingask. But in 1745, when he was in Perth, where he stayed a week, a strong body of his followers, the Macdonalds, under Keppoch and Clanranald, who heard that there were two vessels in Dundee, with arms and ammunition, marched down the Carse, through Longforgan, to Dundee, where they seized the vessels and sent them up the Tay to Perth.

Next year the Duke of Cumberland led his army through the parish. The duke had been

at Perth, whose obsequious people, anxious to ingratiate themselves with him, had offered him Gowrie House as a gift. The duke was gracious enough to accept the gift, only asking, it is said, as he did, "whether the piece of ground called the Carse of Gowrie did not go along with it?" Next week he started at the head of his army for the north, travelling first to Dundee, and then by the coast road to Aberdeen.

It may be added here that a number of coins have been found in the parish, bearing the royal names of Edward, Alexander, and Robert. About 1790, an earthen pot was found with seven hundred silver coins, inscribed "Edward." Some stone coffins have also been discovered. The most interesting of these were found at the Market Knowe.

This was a knoll in the old muir of Longforgan, where the markets used to be held in the earlier part of last century. According to tradition, although the rest of the ground was covered with broom, the Knowe kept a beautiful green sward. Here some coffins have been found, "consisting of four rude longitudinal stones, and two smaller ones at each end, containing human skeletons." Others have been found in the neighbourhood of Cater Milley.

III

*ECCLESIASTICAL TRADITIONS
AND HISTORY*

“Chapels lurking among trees,
Where a few villagers on bended knees
Find solace which a busy world disdains.”

Wordsworth.

III

ECCLESIASTICAL TRADITIONS AND HISTORY

THE ecclesiastical traditions and history of the parish are not without interest. It has two ecclesiastical ruins of some importance.

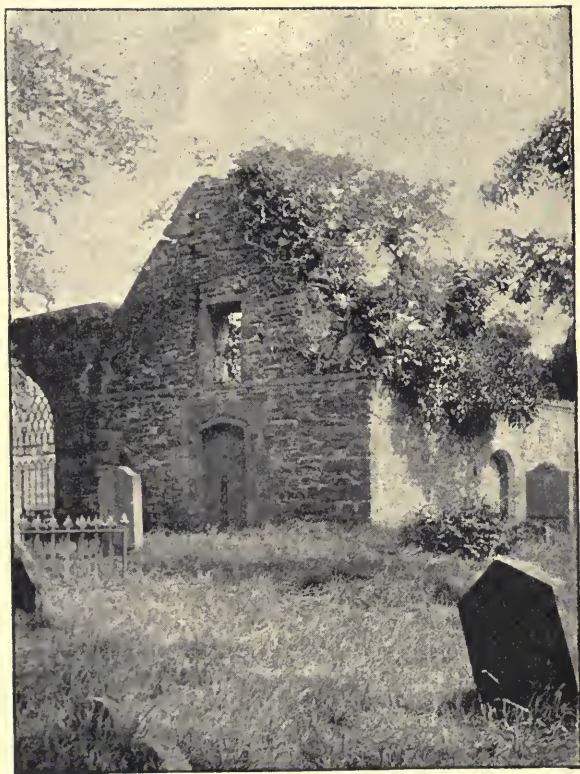
(1) Invergowrie Church, or, as it is now commonly called, Dargie Church, stands on an almost insular knoll¹ washed by the Invergowrie burn, on the very borders of Forfarshire, and within a stone's throw of the Tay. The Dundee and Perth railway passes close to it, but, in spite of every change, this little church-crowned islet is one of the quietest old-time nooks in the district. It is a favourite subject for artists, and its sweet repose has made it a favourite haunt of many. The late Mr. M'Cheyne, during his first years in Dundee, "often rode out in an afternoon to the ruined

¹ Probably artificial.

church of Invergowrie, to enjoy an hour's perfect solitude ; for he felt meditation and prayer to be the very sinews of his work."

It is not certainly known when, or even by whom, the church was built. In his *History of the Popes*, Mill says that a church stood at Invergowrie so early as 431 A.D. This would make it perhaps the earliest church north of the Tay. We doubt if this can be claimed for it.

The tradition is that it was founded by Bonifacius Queretinus, but the story of this saint is hopelessly mixed up with fable. The legend is that "he was the Pope of that name, of a Jewish stock, descended from a sister of St. Peter and St. Andrew, and born at Bethsaida ; he was ordained priest by John, the patriarch of Jerusalem, in his thirty-sixth year ; four years after he came to Rome, where he reigned more than seven years ; with seven bishops, two abbesses, and a retinue of seven priests, seven deacons, and of all the minor orders by sevens, he came to Pictland, and founded churches at Invergowrie and Restinnoth, Forfarshire. He baptized King Nectan and all his court. After evangelising and building churches among the South Picts, he went to Ross-shire, founded a church at Rose-



THE RUINED CHURCH OF INVERGOWRIE.

markie, and dedicated it to St. Peter; and at the age of eighty and upwards he died at Rosemarkie, and was buried in the church of St Peter" (Smith's *Dictionary of Christian Biography*, i. 330). Boniface's memory is still kept alive at Rosemarkie by a well and a fair.

Two of the bishops who are said to have accompanied him were Pensandus and Madianus, whose names are perhaps preserved in Kilspindie and St. Madoes in the Carse of Gowrie. But Johnston derives Kilspindie or Kynspinedy from Gaelic, *ceann spuinneadaire*, "height of the plunderer."

The greater part of this story is clearly legendary. Skene thinks that the truth at the bottom of it is, that Boniface was an Italian priest who came to Scotland in the seventh or eighth century, with a view to bring the Scottish Church to adopt the Roman customs. Boniface is described as "a grave and venerable person." Archbishop Spotswood, in his *History of the Church of Scotland*, refers thus to his coming to Invergowrie: "Landing in the river of Tay, at the mouth of a little Water (Gobriat or Gowrie, cf. *Utrecht MSS.*) that divided the countries of Angus and Mernis, he there built a church to the memory of St. Peter the

Apostle; another, not far from thence, he built at Telin, and a third at Restennoth." As has been already said, it is not certain when the church was built, but it was one of the earliest north of the Tay. Two curious boulders may be seen not very far from it. Legend tells that one day whilst Dargie Church was building, Satan was standing on the hills of Fife. Incensed at the sight of the rising church, Satan took and threw those stones to destroy it. Both of them missed their mark. The one fell beyond it, and lies in the Greystane grounds (the Paddock Stone); the other fell short of it, and is embedded in the river. It would seem that the Prince of Darkness had a persistent ill-will to the Carse of Gowrie. Whether to revenge his defeat or not, we cannot say, but legend tells he was once desirous of coming from Kirkcaldy to the Carse. He took with him a lapful of stones, which he meant to use as stepping-stones across the Tay into the lands of Gowrie. Just as he was stepping over Benarty Hill in Kinross, he stumbled, dropping on the land beneath, the boulders that mark it.

Prior to the Reformation, Dargie Church belonged to the Abbey of Scone. The Monas-

tery of Scone was a Culdee foundation of an early date. It was reformed in 1114 or 1115 by King Alexander I., who established there a community of Canons regular of St. Augustine, whom he brought from near Pontefract. There are two versions of the story as to how Invergowrie Church came to be attached to Scone. Sir James Balfour tells it this way: "After the death of Edgar, his brother Alexander, surnamed Ferss, succedit him. Quhill he was a priut man, he had at his christening, by the donatione of hes unckell, Donald Bane, Earle of Gowrey, the lands of Liffe and Innergowrey, quher, in the first zeire of his raing, he began then to buld a staitly palace and castle, bot was interrupted by the rebells of Meirnes and Murray, quho besett him in the night, and had doubtesly killed him, had not Alexander Carrone firmly carried the king save away . . . and by a small boat saived themselves, to Fyffe and the south pairts of the kingdom, where he raised ane armey, and marched against the forsaid rebells of Meirnes and Murray, quhome he totally overthrew and subdewed, for which great mercy and preservatione, in a thankful retribution to God, he foundit the monasterey of Scone; and too it

gave hes first lands of Liffe and Innergowrey, in A. 1114."

Wyntown in his *Cronykil* tells the story more picturesquely and somewhat differently. When King Edgar died in 1107, "Be-north Tay intil Dundè," his brother Alexander was crowned king, and reigned seventeen years in honour and power. He "possessed the foreign luxuries of an Arabian horse, velvet furniture, and Turkish armour." Wyntown tells us that Alexander

"Wes rycht manly ;
Alysandyr the Fers for-thi [therefore]
He was cald be this resowne."

His palace was at Gray, not far off from Invergowrie.

"In Inwergowry á Sesowne
Wyth an honest Curt he báde,
For thare a Maner plás he hade,
And all the land lyand by
Wes hys Demayne than hályly.
Swá, suddanly a-pon hym then
A multitude of Scottis men
[Come] in entent to sla the King."

Perceiving that he had knowledge of their purpose, they turned quickly and fled over the Mount. The king with his court pursued them "owre the Stockfurd into Ros." There they gathered again, intending to slay him. Undaunted by the heavy flood at the Stock-

furd, he rode across, gave chase, and overtook them, and slew them, and “or he past

“Owt of that land, that fewe he left
To tak on hand swylk purpose eft.
Frá that day hys Legys all
Oysid hym Alysandyr the Fers to call.”

Wyntown then goes on to tell of his return to Invergowrie.

“Syne he sped hym wytht gret hy
Háme agayne til Inewrgowry.
And in devotyowne movyd, swne
De Abbay he fowndyd than of Scwne.
Fra Saynt Oswaldis in Ingland
Chanownys he browcht to be serwãd
God, and Saynt Mychael, regulare
In-til Saynt Austynys ordyr thare.”

In the Chartulary of Scone there are frequent references to the church of Invergowrie. The name appears in a good many different forms, *e.g.* Invergowry, Inuergourin, Inuergouren, Invergorin, Innergoueryn, Inuergoueryn, Inuergouerin, Invergoveryn, Innergowrie, Inuergoueren, Inuergowrin, Innergoury.

The first charter of the “Liber Ecclesie de Scon” is entitled *Carta Alexandri Regis de Fundatione Abbatie*. This dedicates to the church of Scone certain possessions, “cum tribus carucatis Liff cum sex carucatis Grudin cum

decem carucatis Inuergourin," etc., with three ploughgates at Liff, six ploughgates at Gourdie, ten ploughgates at Invergowrie. (The two great land measures were Carucates or ploughgates, and Bovates or oxgangs.) "The oxgang contained thirteen acres, two oxgangs made a husband-land, and eight oxgangs a ploughgate, which thus consisted of 104 acres of arable land" (Skene, *Celtic Scotland*, iii. 224).

The fifth charter is a charter of King Malcolm, confirmatory of the gift.

The sixteenth charter is entitled *Carta Malcomi Regis de ecclesia de Inuergouerin*. This charter is a gift to God, to the church of the Holy Trinity of Scone, and to the abbot and canons serving God there of the church of Inuergoueren, "cum dimidia carucata terre que jacet in occidentali parte ecclesie prenominate nomine Dargoch et cum omnibus pertinentiis ad eandem ecclesiam vel terram pertinentibus in liberam elimosinam"—"with the half ploughgate of land which lies in the west part of the church named Dargoch, together with everything pertaining to the said church or land in free gift."

The thirty-second charter is a charter of

King William, granting and confirming the same. And it is named in several episcopal charters, and in a papal bull of Benedict. Dargoch, now Dargie, appears also in the forms Dargon and Dargo; and in the Chartulary, and in the Feus of Scone, are to be found a good many of the local names of the surrounding district—the “landis and toun of Wester Innergowry,” the land of Lyf, Ochtirlyf, Estergurdy, Vestergurdy, Myddilgurdy, Petelpy, Driburgh, Logy, Blaknes, Balgally, Balgartynnay, Denemill, Kirk-toun of Liff, Netherliff, Brewlandis, Kirkcroft, Tempilhall, etc.

We may give here an example or two from the Feus of Scone :—

XXXII. To umquhile David Ogilvy of Tempilhall & Christiane Gelletlie his spous half of the cornemyln of Denmyln, &c.; 1 March 1585.

XLI. To Johnne Watsoun the serd pairt with the auchteen pairt of the landis & toun of Wester Innergowry, etc.; 3 March 1585.

LIII. To Johnne Moreis in Wester Innergowry and Elizebeth Blak his spous of the half of the corne myln and myllandis of Wester Innergowrie; 5 March 1585.

LXXII. To Jonet Bell relict of umquhile

Robert Blak and Johnne Blak her sone the landis of Wester Innergowry; 16 March 1585.

LXXXII. To umquhile William Charteris the landis of Dargo; 16 April 1586.

Next to nothing can be said of Invergowrie Kirk from the days of Alexander to days subsequent to the Reformation. A charter exists of Hugo, Bishop of St. Andrews, confirming certain donations made by his predecessors, amongst others, 27 of the churches of Scone, with the chapel of Kinfauns, Craigy, Rate, Liff, and Innergoury, etc.

It was, like Kinfauns, in the "Baronie in Angus," and its rental, as it appears in the Rentall of the Abbacie of Scowne [1561], was—

The Kirk of Innergowrie	.	.	xx lib.
The Kirk of Kinfauns	.	.	xxxiiijli. vjs. viijd.

At the same time its minister seems to have been paid in kind—

Tua ch. beir.
Tua ch. meill.

In the sixteenth century the benefices of Liff, Logie, and Invergowrie were held by one incumbent. In 1551, "Dan Andro Gornar, ane of the brether of the Abbay of Scone," was "vicar of Loge, Lif, and Inergowry."

One little thing links the Almshouse of the

Red or the Trinity Friars in Dundee both with Longforgan and Invergowrie. King Robert III. gave the church of Kettins, with all its fruits and revenues, perpetually to the Hospital. In time, "the oversight of the Hospital and its endowments came into the hands of the Town Council; and it is probable that they, to meet pressing necessities, 'sold the Kettins' revenues in great part, as they did the teinds of Longforgan at a later time, leaving only a portion unalienated. . . . We do not know when the Trinity Friars ceased to be associated with the Hospital, but for a considerable time before the Reformation the Town Council regularly appointed Almshouse masters to take charge of the house, and to collect and disburse its revenues; as also chaplains to minister to the spiritual wants of its inmates. . . . The Almshouse Chapel was honourably furnished, and the resident chaplain was suitably accommodated. Before the occupation of the town by the English in 1547-48, the altar ornaments and the other valuables in the house were carried away for safety, and hid in Invergowrie. After the spoilers had gone, and the Council were beginning to restore such order as they could, they 'decernit John Watson to deliver

to the maister of the Almshouse ane silver chalice, and ane wardour bed with the curtains given to the merchants, with all other gear whilk he hes pertaining thereto; and shortly after, John Watson of Ennergowry deliverit ane silver chalice, weighing auchteen unce spune and all, and confessit that he had ane wardour bed with twa curtains of serge pertaining to the Almshouse' " (Maxwell's *Old Dundee prior to the Reformation*, p. 66). This John Watson was "a man of good credit." He was Knox's authority for the story of George Wishart's prayer at the house of James Watson at Invergowrie. John Watson was a relative of James.

Beyond this, a reference in some charter and the mention of a few names in the Feus of Scone, we know little of the church of Invergowrie during this time, and can only realise its life as sharing the life of Scone, and as kindred to the life of other churches in the country.

After the Reformation, Invergowrie Church was served by a Ninian Hall, who was translated to it in 1571. He had a stipend of £5, 11s. 1²/₃d., "payit be the Collectour of Angus." He was removed to Biggar before 1574.

In the Register of Ministers and Readers in

the Kirk of Scotland, from the book of the Assignation of Stipends in 1574, we find that Logy, Dundee, Lyff, Invergowrie, Abirnyte, Lundie, were grouped together, and served by William Haitlie, minister, with Andro Hany, reidare at Logie and Lyff, Alexander Forbes, reidare at Invergowrie, Michael Greig, reidare at Abirnytt, George Cochrane, reidare at Lundy. Haitlie was succeeded in the charge of Invergowrie by John Christesoun. Before September 1613, the parish of Invergowrie was united to Liff, and it was also the practice at this time to present to Liff, Logie, and Invergowrie. The king was the patron. (The grass in the churchyard belongs to the minister of Liff, and there is also a portion of land known as the Glebe.) The present church, which stands on the foundation of an earlier one, has no claim to great antiquity. It is in ruins, which are, however, well preserved, and seen through the screen of trees that guard it, its ivy-covered walls make a pleasing picture. Architecturally, it has nothing special to mark it. But it is not all of the same age.

The most interesting thing in Invergowrie Church is the sculptured work. Not very far from the end of the inner south wall may be

observed, built into it, a beautiful Celtic stone. Dr. Joseph Anderson, in his *Scotland in Early Christian Times* (Second Series), refers to it. The Invergowrie stone is a cross-bearing slab, and is one of the few of the erect slabs which, "like the free-standing crosses, are characterised by the absence of the symbols" (p. 81). It is two and a half feet high. The entire surface of the stone is divided into panels, "without any apparent prominence being given to one more than another" (p. 100). The interlaced work of the monument is fine. Generally it is "associated with fret-work, as in Fig. 66, at Invergowrie. . . . In the general term fretwork I include almost all the varieties of pattern produced by straight instead of curved lines. The lines may intersect or approach each other vertically or horizontally, or deflect at various angles; but they do not interlace, and they do not curve." Built also into the outside wall is another stone, on which is carved the figures of three men. Their look and dress pronounce them ecclesiastics. There is some scroll-work beneath. Two of the figures have shoulder brooches. In his *Prehistoric Annals of Scotland* (vol. ii. p. 266), Wilson says of these



CELTIC STONE IN INVERGOWRIE CHURCH.

brooches: "The oval brooches are most frequently found in pairs, and may be presumed to have been worn on the front of the shoulders or breast, as shown in a curious piece of sculpture built into the church wall of Invergowrie. It represents, probably, priests, as two of them hold books in their hands. The two outer figures are adorned with large brooches on their shoulders; while the central, and perhaps more important figure is without them, but wears instead a circular ornament on the lower front of his garment. Along with the pairs of oval brooches, a third is frequently found, flat and sometimes trefoiled." He thinks that the brooches belong to the Scoto-Norwegian period (870 A.D.—1064). Immediately over this stone is a bit of another stone with a horse and rider, above which is to be seen a part of the bodies of two or three figures. (For Illustration, see p. 63.)

We may mention that there are several sculptured monuments in the Carse district. There is a stone at Benvie, a valuable monument at St. Madoes, and fine slabs at Rossie Priory. Illustrations of the Invergowrie stones may be seen in the work issued by the Spalding Club, on the *Sculptured Monuments of Scotland*,

by Dr. John Stuart. (*Cf.* also *Proceedings, Soc. Antiquaries*, vol. ii. 443; vi. 394-95; xvi. 95; xvii. 211; Jervise and Warden.)

The aisle of the church is the burial-place of the Clayhills of Invergowrie, the nave that of the Mylnes of Mylnefield. There are few stones of public note in the little churchyard which surrounds it. One of the more interesting is a stone to a son of the famous Bishop Horsley of St. Asaph.

The monolith just outside the churchyard has no special value. It served as a bridge across the stream before the present one was built.

A quaint prophecy, attributed to Thomas the Rhymer (*circa* 1280), may bring to a close our notes on this venerable ruin. A little way from the churchyard are "two unembellished boulders, each about two tons weight," known as the Goors, the Gows, the Ewes or the Yowes of Gowrie. Of these, Thomas sings—

"When the Yowes o' Gowrie come to land,
The Day o' Judgment's near at hand."

At the beginning of the century the "Yowes" were within high-water mark. Writing in 1826, Robert Chambers says that the prophecy obtained "universal credit among the country



SCULPTURED STONE IN INVERGOWRIE CHURCH.

people. In consequence of the natural retreat of the waters from that shore of the firth, the stones are gradually approaching the land, and there is no doubt will ultimately be beyond flood-mark. It is the popular belief that they move an inch nearer to the shore every year. The expected fulfilment of the prophecy has deprived many an old woman of her sleep, and it is a common practice among the weavers and bonnet-makers of Dundee to walk out to Invergowrie on Sunday afternoons, simply to see what progress 'the Yowes' are making" (*Popular Rhymes*, p. 97).

It is said that the building of the Dundee and Perth railway outside the Goors has discredited Thomas. But we must leave to his commentators to say whether they have quite "come to land," and also to interpret the line—

"The Day o' Judgment's *near at hand*."

Not far off is the residence of Mr. James Henderson, which bears the historic name of The Gows.

(2) Dron Chapel stands on a platform, above a dell in the high grounds of Longforgan, a mile and a half north of the village. The name Dron (Gaelic, *Droigheann*, *Droighionn*) means

Black-thorn. The chapel belonged to the Abbey of Coupar-Angus. That abbey was founded in 1164 by King Malcolm IV., grandson of David I., who is known as "ane soir sanct for the crown." The Coupar monks belonged to the Cistercian Order, or, as they came to be called, the White Monks, their whole dress having been white except the cowl and scapular. The Cistercian Order was founded in 1090 by Robert de Molesme, at Citeaux, in Burgundy, hence their name Cistercians or Cistercians. The most famous of the Cistercians is the great St. Bernard, author of the hymn, "*Jesu! dulcis memoria*" ("Jesus! the very thought of Thee"), and others; but the order reckoned in its ranks able and earnest men, who gave it such an impulse that there were at one time between three and four thousand Cistercian houses. Coupar was one of these, and during four centuries, from its foundation in 1164, it continued to be a famous centre of religious life in Scotland. The abbey had many benefactors, amongst the most prominent being the Hays of Errol.

The peeps which the register of Cupar Abbey gives of its life, with its abbots and brothers, their friends and other religious men,

with its baker and brewer, its gardener and warreners, its land-steward and foresters, its bullock-herds and storemasters, its cellarer and bursar, with its rules as to food, "to the proportion for each brother for daily bread sixteen ounces of good wheat, sixteen ounces of oaten bread, two quarts of beer (*ceruisie*), and for the said strangers yearly one boll of wheat,"—if they tell us little directly of Dron, yet help us to understand the life it shared. Each brother got "in the year £13, 6s. 8d. for flesh, fish, butter, salt, and other spices, and figs, soap (*smigmate*), and candles for the refectory, etc., . . . and for clothing, 53s. 4d. each friar annually."

The chapel at Dron was built in 1164. It is now almost entirely in ruins. But the gables remain, in one of which, the west, there is a considerable window. A churchyard surrounded it, and there seems to have been, from the earliest times, an almost direct road from the chapel at Dron to the abbey at Coupar. There is a fine view from the platform towards Lochee, and the Tay at Dundee. The latter town was the port for Coupar Abbey. Once a year the principal tenantry were bound to send a couple of horse and four oxen to bring up to the abbey such things as coal, lime, timber, slates, and

perhaps a little of the Burgundian wine for which the Abbey of Cîteaux was so famous. Dron, we may be sure, got its share from the passing caravans.

About a mile to the south of Longforgan, and not far from the Tay, lie the grounds and orchard of Templehall. A little way from it there used to be seen the remains of a burying-ground. It is probable that there was a chapel beside it at one time. There is, so far as we know, no documentary evidence on the matter; but in view of the fact that the Knight Templars had lands in so many parishes, it is not at all unlikely that Templehall is a memorial of their zeal. A stone, evidently a part of a tombstone, may be seen in the grounds, bearing the date 1664. Another, built into a wall, has 1677 on it.

About 1780, when trenches were being dug at the east end of Longforgan village, some large stones were found "lying in such an arrangement as gave the appearance of a large building, which is supposed to have been some religious establishment" (*Old Stat. Acc.*, xix. 561). These are not now to be seen. Farther west, on the bank of Longforgan, some ecclesiastical stones have also been turned up.

Longforgan is associated with the name of another saint besides Boniface—St. Modwenna, or, as the name is sometimes given, Moninna, Monenna, Monyma, Monynne, Medana. The story of Modwenna, like that of Boniface, is wrapt in confusion. Some think that there was more than one Modwenna. Forbes, however, holds that there was but one, and looks on her as “a connecting link between the three great wonder-workers of Ireland, as receiving the monastic habit from St. Patrick, as ever continuing the friend of St. Brigida, and as yielding up her spirit in the same year that the great Apostle of Hy entered into the world.”

Her name was Darerca, her cognomen Monynne. She was born in Ireland, in the region of Conaille, and had her chief abode at Killevy. At an early age she took a vow of chastity, and, according to the story, got the virgin habit from St. Patrick. Leaving Ireland, she laboured in England and Scotland. Conchubranus says that she founded seven churches in Scotland. The first was at Chilnecase in Galluveic (Galloway); the second on the summit of the hill Dundevenel (Dundonald); the third on the hill of Dunbreten (Dumbarton); the fourth on the castle of Strivelin; the fifth

in Dun-eden, which in the English language is called Eden-burg; the sixth on the hill of D unpelder; and the seventh at Lanfortin, near Aleethe, supposed to be Dundee. Hector Boyce (born at Dundee about 1465) is the first to give as a name Alectum.

Modwenna had a special liking for Lanfortin, which is, of course, Longforgan. Here she is said to have sung "the Psalter immersed in water to the breast, and received the consolation of angels, once only interrupted by a sin of one of the sisters." The sin of the sister consisted of a trifling theft. The story is, that one day, when Modwenna was out on a pilgrimage with the sisters, they came to a river which, being shallow, they meant to ford. To their surprise, however, it rose in flood as they reached it, and fording was impossible. Alarmed at this, Modwenna sought to discover the sinful deed which she was sure must have caused this unexpected difficulty. One of the sisters confessed that she had stolen a handful of leeks. No sooner was it confessed and repented of, than the flood fell, and the pilgrims were able to cross the stream.

From Longforgan, Modwenna went to Rome, journeying there "with naked feet and hair

shirt." On her return from Rome she founded a monastery at Burton-on-Trent, and then revisited Longforgan, where she died, about one hundred and thirty years old. Conchubranus says : "Post haec vero exiit ad Aleethe, ubi modo est optima ecclesia, quam Longfortin aedificavit, cum quodam fonte sanctissimo . . . et multum dilexit illum locum in quo in finem vitae suae ut affirmant, Domino volente, emisit spiritum." ("After these things then she went to Aleethe, where there is a very fine church, which she built at Longfortin, with a most sacred spring, . . . and she loved that place much in which, at the close of her life, as they affirm, God willing it, she gave up her spirit.")

Her sisters were sent for, and they stayed some days at Longforgan. The following epitaph, quoted by Ussher, gives her story shortly—

"Ortum Modwennae dat Hibernia, Scotia finem,
Anglia dat tumulum, dat Deus alta poli.
Prima dedit vitam, sed mortem terra secunda,
Et terram terrae tertia terra dedit.
Aufert Lanfortin quam terra Conallea profert ;
Felix Burtonium virginis ossa tenet."

"Ireland gives Modwenna birth, Scotland her end,
England a grave, God the height of heaven.
The first gave her life, but the second land death,
The third land gave her a home of earth.
Lanfortin carries off what the land of Conaille brings forth ;
Happy Burton keeps the bones of the virgin."

Ussher gives 660 as the date of her death in the Index Chronologicus to his *British Antiquities*. DCLX. "Monenna virgo Lanfortini in Albania mortua est."

There is a holy well dedicated to her in Kirkmaiden parish, Wigtownshire. Her relics are said to have been divided between the Scots, English, and Irish, the first portion of them being at Lanfortin. Cf. Skene, *Celtic Scotland*, ii. 37.

The Aberdeen Breviary states that St. Palladius died "at Longforgund in the Mearnis." "Annorum plenus apud Longforgund in Mernis, in pace requiescit beata." This is, however, evidently an error on the part of the scribe, who wrote Longforgund instead of Fordoun, the scene of some of Palladius' labours, and the reputed place of his death.

IV

EARLY NOTICES OF THE LAND

“The rude forefathers of the hamlet.”

“It is for man to tame the chaos ; on every side whilst he lives to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.”—*Emerson*.

IV

EARLY NOTICES OF THE LAND

SOME of the earliest notices of Longforan connect themselves with the kings of Scotland. There was a royal palace in Dundee, and Alexander the First had another at Invergowrie, perhaps Hurley-Hawkin. During the twelfth century there were four royal manors in Gowry. These were—Scone, Coupar, Stratherdel, and Longforan. Skene is inclined to think that they were royal thanages. He says (*Celtic Scotland*, iii. p. 275): “In the reign of Malcolm the Fourth, who confirms the foundation-charter of Alexander the First, we find mention of the four royal manors of Gouerin or Gowry paying ‘can’ to the king, and these were Scon or Scone, Cubert or Coupar-Angus, Forgrund and Longforan, and Stratherdel; and these appear to have been likewise royal thanages.”

But earlier still than Malcolm’s day there

are interesting traces. Malcolm's grandfather was King David I., the "soir sanct." One of David's gifts to the monks of Scone was half of the skins and the fat of all the beasts killed for the king on his domains north of the Tay.

The Soir Sanct had royal manors in nearly every shire, and amongst other things gifted to Scone was "the tenth of the can of his cheese brought in from his manors of Gowrie, Scone, Cupar, and Forgrund." The amount of cheese made shows that the dairy was then an object of care and a centre of activity. We have some information as to how the royal manors were wrought. It was by their own free tenants and their villeins. When travelling through his kingdom, the king was wont to visit his manors. He did this partly for the purpose of collecting rents, and partly for the purpose of receiving the produce. Whether King David visited Longforgan we cannot say. But it is not unlikely. He used, besides, to go through the land in the interests of justice, and where there was a palace, might be seen listening to the cases of his people. The king had under him two judges, one for the north, the other for the south. Then under these, there were inferior judges, "who borrowed

their designations from the district in which they officiated, and were denominated the Judge of Gowry, the Judge of Buchan, the Judge of Strathern, the Judge of Perth" (Tytler's *History of Scotland*, ii. 143).

Reference has already been made to King Malcolm's connection with the place. One of the gifts of his successor, William the Lion, was of lands in Longforgan. William had a brother whom he created Earl of Huntingdon. To this David, Fordun says (ii. 276, Skene's translation), "the late King William, his brother, after he had been released, and had come back from England, had given the earldom of Huntingdon, to be held of him—likewise the earldom of Garviach, the town of Dundee, the town of Inverbervie, and the lordship of Lanforgonde, together with many other lands" (Lindores, Inchmartin).

One of Earl David's daughters was the mother of Robert the Bruce; and John Baliol, to whose coronation at Scone gentlemen from Gowry went, was his great-grandson. When King Edward I. of England went from Dundee to Baledgarno in 1296, and again when he marched from Perth to Dundee in 1303, he must have passed through the royal manor of

Longforgan. One of the Bruce's acts, not long after, was to take the possession of an English baron named Sir Edmund de Hastings and gift it to the family of Gray. John de Hastings was, it will be remembered, one of those who put in a claim to King Edward along with Bruce and Baliol for a part of the kingdom of Scotland in 1291-92.

There are three interesting charters granted by Bruce of lands in Longforgan. These charters are now in possession of the Earl of Strathmore at Glamis Castle. They are given at length in Appendix, Part III., *Fourteenth Report of the Historical Manuscripts Commission*. Sir William Fraser, who reports upon them, says (p. 174): "The earliest charter, No. 1, in the first section, is granted by Robert Bruce, Earl of Carrick and Lord of Annandale, in favour of Alexander de Keith, of the lands of Longforgan. The charter is undated, but was granted between the years 1295 and 1304. . . . In the year 1315, when Bruce was king, he granted another charter of part of the mill of Longforgan, in favour of Alexander Keith, who is therein named as his 'beloved and faithful.'

"This charter, No. 3, is interesting as showing that at the date of it, 1315, the year after

Bannockburn, the resignation of the subjects granted to Keith was made by John Glastreth, the former owner, at Tarbat, near Louchfyne, before many magnates. The king was there on a visit to his Highland home, in his visits to which, we are informed by Barbour, that he followed the example of King Magnus Barefoot of Norway, in being drawn across the isthmus of Tarbert in his galleys.

“A third charter was granted by King Robert Bruce to the same Alexander Keith, again described as ‘his beloved and faithful,’ No. 4. From that charter it appears that Alexander Keith had no heirs (male) of his body, as the lands were to pass to his daughter Agnes, and William Avenell, styled the king’s cousin, and the heirs to be lawfully begotten between them, and failing such heirs, the lands to return to the king. The charter, No. 4, commemorates the presence of the king at Berwick-on-Tweed, which seems to refer to the Parliament or Council held there in November 1324. The fact that Alexander Keith was there in attendance upon the king on important occasions, seems to suggest that he belonged to the royal household. But Keith has not been identified as a member of the ‘mighty men of lineage,’

as Wyntoun calls them, of that name, who long held the hereditary office of Marischal of Scotland. In the time of Queen Mary, William, the fourth Earl Marischal, possessed landed property extending to 270,000 merks of yearly rent. These lay in so many counties that he could travel from Berwick to the northern extremity of Scotland, eating every meal and sleeping every night upon his own estates."

The year after Bannockburn was thus a memorable one in Longforgan. Keith took the place of Glastreth. It also witnessed the real incoming of the first of the Grays, a family that was destined to play a great part in the life of the district, as well as in the life of the State.

There are several notices in the Register of the Great Seal of grants of land in Longforgan. David II. made a grant in the thirty-eighth year of his reign, "*dilecto et fideli nostro Ade Pingle totam terram de Langforgund,*" etc. Roger Pyngill was a man of note in Bruce's reign, and received certain lands in Scotland, "*pro homagio et servicio suo*" for himself and heirs. David II. confirmed several grants made by Keith the Marischal of Scotland to Adam Pyngill, and one of his own gifts was of land

in Longforgan. King Robert II. made a grant to Patrick Gray, another to Alanus de Erskyne, of lands in the barony of Longforgan. One charter of this king has considerable interest. It is a grant to John Lyonn, knight, and besides recalling to us that Randolph of Dundee, knight, once held Kingoodie, and that Gilbert of Monorgan is an ancient name, gives a curious glimpse of Adam Pyngill.

In 1450, James II. confirmed a charter of Patrick, Lord of Glamis, and of the barony of Longforgan, by which he conceded to Thomas Gray "10 libratas terrarum nuncupatarum Uviryardis de Mounorgunde, in dicta baronia de Langfargunde."

Sixteen years later, James III. confirmed a charter of Lord Gray, by which he sold and alienated to John Stewart of Fertirkil "terras de Killibroath et Disert, in comitatu Atholie, vic. Perth, baronie de Langforgound annexas."

In a charter issued in favour of Lord Gray, the year before, Longforgan is called Forgounde.

James IV. granted still further favours to his counsellor Lord Gray in 1489, "terras de Mylhil, cum molendino ejusdem, et terras de Birflat, infra baroniam de Forgund, vic. Perth."

Six years later, in 1495, the same monarch

granted to Robert Lile, son of Lord Lile, amongst other things, "terras de le Mylhil et Byreflat cum molendino earundem, in baronia de Forgund, vic. Perth."

In some respects the most interesting notice of the lands of Longforگان occurs in a charter dated 7th January 1508-9, and granted by James IV. to Lord Gray, Justiciary of Scotland. It concedes to him, "terras et baroniam de Langforgund, cum dependentiis, tenentibus et tenandriis, viz. terras de Langforgund, Huntlie cum turre et fortalicio, Bulyeoun, Gedpik, Balbunnok, Kingaidy, Ebrukis, Thrissileholme, Raschycruke, Drone, Knap, Laurestoun, Litiltoun, 12 bovatas terrarum in villa de Inchmartin, terras de Montskeide, Montramyche, alias Disart, et Killebroiche, vic. Perth" ("the lands and barony of Langforgund, with the dependencies, tenants, and tenandries, viz. the lands of Langforgund, Huntlie, with the tower and fortalice, Bulyeoun, Gedpik, Balbunnok, Kingaidy, Ebrukis, Thrissleholme, Raschycruke, Drone, Knap, Laurestoun, Litiltoun, 12 bovates of lands in the town of Inchmartin, the lands of Montskeide, Montramyche, alias Disart, and Killebroiche, in the county of Perth").

The charter goes on to say that these lands had formerly been held by Andrew Gray from the king, and that in token of his special favour he incorporated them anew into one free barony of Longforgan.

It will be noticed how many of the most familiar names in the parish occur in the charter—Huntly, Bullion, Kingoodie, Dron, etc.

In 1524, James V. granted a charter confirming to the fourth Lord Gray and his heirs the lands and baronies of Langforgund, Fowlis, and Dundee, with the castles of Huntly and Bruchty Craig, etc.

This short sketch may help to remind us of the men who formerly owned and moved in Longforgan. The list includes John Glastreth, Sir Edmund de Hastings, Sir Andrew Gray, Alexander de Keith, Adam Pyngill, Gilbert de Monorgound, Robert Lile, John Lyon, etc., some of them men who stood in the foremost ranks of their country's service.

It is all but impossible for us, in looking abroad on the smiling Carse, to realise the struggles through which we have come to the peace, and the effort through which we have come to the plenty, that prevail. But, every now and then, we get glimpses, as we look

back, of days of stern warfare and dire want. Alexander I. is said to have built Baledgarno Castle to suppress thieves. Fordun mentions also how, in 1336, through the ceaseless marauding of both sides — Scotch and English—the whole land of Gowrie, as well as Angus and Mearns, was all but reduced to a hopeless wilderness and pressing want. That there were perils from beasts and robbers in the Carse, the Cupar Register shows. If it is sometimes a bitter cry that comes to us from these times, let us not forget how much we owe to the chivalrous men who, like Gray and Randolph and Keith, fought our battles, and to the unnamed heroes in the Church and in humble life, who fought the soil and tilled what they conquered, and so laid the foundation of a prosperity and a plenty for those who should enter into their labours.

V

*AT THE HUNDHIL OF LANGFOR-
GRUND IN 1385*

“Most righteous judge ! a sentence. Come, prepare.”
Shakespeare.

V

AT THE HUNDHIL OF LANGFOR-
GRUND IN 1385



1385 carries us back a long way. But one of the most curious glimpses which we have of early Longforgan belongs to this year. In Celtic times, as is known, the people gathered in council and for justice at what was called the Moothill. The Moothill was a mound which lent itself naturally to the purposes already named. Of a Moothill in Longforgan in those distant times, we know nothing. But, curiously enough, records exist of meetings at the Moothill, or, as it is described in the documents themselves, the "hund hil of Langforgan," in 1385. These records are written on a "long narrow roll of parchment of separate pieces stitched together," and are preserved among the papers of Sir Patrick Keith Murray of Ochertyre and Fowlis Easter. They

contain an account of the proceedings of five Barony Courts held by Sir Patrick Gray, who, in addition to Fowlis, possessed the barony of Longforgan. These records are of the highest value. In the first place, they are almost the only specimen of the proceedings of a Scotch Barony Court in the fourteenth century known to exist. Further, they are marked by great detail. And they are also interesting as specimens of the vernacular in the Carse of Gowrie at the close of the fourteenth century, part of the proceedings being in Scotch.

The courts described sat in four successive months. The first was held on the 16th of January 1385; the second on the 3rd of February; the third on the 25th of February; the fourth on the 8th of March; the last on the 21st of April. It is curious to read to-day the names of the officers who took part in these courts. It must not be thought that those meetings were wanting in the elements that make them imposing. Sir Patrick Gray, "lorde of the chefe barony of Longforgonde," was surrounded in his court by the same figures that appeared in the court of the king. There were "mony nobillis" and "mony gude men." Robert Louranson, the dempster of the

King's Court, was dempster of the Barony Court. Then we read of the sergand, Robyn Jopson.

It may be of interest to give a short account of the proceedings:—

At the first meeting, held on Tuesday the 16th of January 1385, after the court had been fenced and Robyn Jopson's authority as serjeant admitted, Robyn was asked if he had executed the summons on the tenants and parceners of Lytilton and Lowranston of Achlyrcoman, calling them to appear. Robyn replied that he had, and read his citation, which was as follows: "I, Robyn Jopson, sergand, lauchfully made and ordanyt of the chef part of the barony of Langforgund throu Sir Patrick Gray, lord of that ilk chef part of that ilk barony in the sheradom of Perth, somonde at the chef plaz of the teneindri of Lytilton and Lowranstone of Ochtyrcomane within the Lytilton, Sir Thomas the Hay, of Lowchqworwart, and Dam Jonat, his spouse, throu reson of his spouse, Sir William of Cunygham, and Dam Margaret, his spouse, Elezabeth of Maxwel, Alexandir of Kocborne, and Katerin, his spouse, for reson of his spouse, and Dugal McDuel, and Eufam his spouse, for resone of his spouse, the Wedynysday, the xvi. day

of the moneth of November, that thai apere lauchfolly at the Hundhil in Langforgrond, in the sheradom of Perth, to Sir Patrick Gray, lord of the chef part of Langforgonde and orlard of the landys of Lytilton and Louranzstone of Ouchtircomon, thys tewysday that nw ys the xvi. day of this moneth of Jenuer, to schaw how and for qwat caus, throw qwat chartir or ewydens thai halde or clemys to hald the landys or tenandris of Lytiltone and Lowranzstone of Achtyrcoman of hym, and of his chef parts of the Barony of Langforgond within the sheradom of Perth, and to do this day efter my sumonz for yhour haldying as the law and ordyr of law askys in yt selfe, yat I haf mad this somondys in this maner as I hafe recordyt laufully, lo here my witnez Robyn Jonson of Balligyrnach and Richard of Pentland, William Scot and Androw Yhong."

None of the parties cited appeared at the Hundhil on the 16th of January. So, the Court decreed, through its dempster, that the serjeant should levy a distraint of the value of six cows from each of them, and should cite them further to appear at the Hundhil on the 3rd of February. Again the parties cited did not come, and a fresh decree was made.

This took place a third time. At the fourth court, Sir Thomas Hay appeared at the Hundhil. He pled that he ought not to be fined for his earlier non-appearance. To this, Sir Patrick agreed. Hay was next asked what title he had to the land in dispute. Sir Thomas said he had no charter, but asked fifteen days' delay before judgment was given. This was granted. The Court in the meantime agreed to the following judgment: "Than the Curt fully awisit with the consale of mony gude men thair beand, decretyt that the lande of Lytilton and Lowrandston in Ouchtercomane aucht to dwell yn to Sir Patrick's Grayis handis, to the tyme that it was lauchfully recouerit fra the forsayde Sir Patrick othir with treti or with proces of lauch, the dome of qwhilk decrete the forsayde Sir Patrick delayt graciously deferryt tyl his lauchfulle day next eftir pas, to prove gif the forsayde personaris walde seke hym othir with tretys grace or lauch, and assignet thareto, tewisday the xxi. day of Auryll next for to caus his dome to procede and to be giffyn gif thai come noucht, and that he made manyfest in playne Curt."

The last court on this matter was held at the Hundhil on the 21st of April. There,

“throw Sir Patrick Gray, lorde of the chefe barony of Langforgonde, mony nobillis thare beande, with consale of tha nobillis, and of his curt, he wele awisit that the forsayde personaris contenyt in his proses souch hym nother with grace, lufe, na with lauch, to delay his dome na his proces, with consale of the forsayde curt and noblis that thare was, throw the mouth of Robert Louranson than demstare of oure lord the kingis curt, and of his, it was giffyn for dome that the Lytilton, and Lowrandston of Ouchtercomane suld dwell in the handis of the forsayde Sir Patrick and his ayeris, quhill the tyme that all the forsaydis personaris and all thaire namys nemmyt sulde recouir the landys othir be grace trety or proses of law, and this endyt the proces.”

Cf. Report by Dr. John Stuart on the MSS. of Sir Patrick Keith Murray, Bart. of Ochtertyre, *Historical Manuscripts*, Third Report, p. 410. Cf. also Introduction, p. 24.

VI

CASTLE HUNTLY

“See, ’mid yon trees, a battlemented pile
That tops the rock, o’erlooking many a mile
Of level carse.

.
Fair Emma Gordon and her bridal train
First graced its halls. Fair Emma ! Huntly’s child ;
No sweeter spring-born blossom ever smiled
Than she, all blushing, on that happy day,
The wedded love of brave young Andrew Gray,
Wide Gowrie’s pride, and Castle Huntly’s lord,
And she the guerdon of his patriot sword—
At least so runs the tale.

“ *The Tay*,” by David Millar, *canto v.*

VI

CASTLE HUNTLY

IN point of interest Castle Huntly stands pre-eminent among the homes of Longforgan. It is a noble pile of enormous strength. Built of stone from the quarries at Kingoodie, it has stood, almost unharmed, the blasts of over four hundred years. The natural strength of the castle is considerable, standing, as it does, on the top of a precipitous and "verie stubborne rock," hardly accessible except on one side. But it does not seem to have been looked upon as a military stronghold. Writing in his *Book of Record*, Earl Patrick of Strathmore says : "My grandfather made this purchase from the Lord Gray, at which time, save that the land was speciall good, it was a place of no consideration, fit for nothing else but as a place of refuge in the time of trouble, wherein a man might make himself a prisoner, and in the

meantime might therein be protected from a flying partie, but was never of any strenth, or to have been accounted a stronghold to endure a siege, or a place capable to hold so many as with necessarie provisions could hold out long, or by sallies to doe much preiudice to an enimie." Some idea of its internal strength may be got from the fact that its walls are in some places ten feet thick. Its tower rises to a height of about one hundred and thirty feet, and, altogether, it is a fine specimen of an old baronial home.

The cástle is said to have been built in 1452, under a special licence granted by James II. to Andrew the second Lord Gray, giving him leave to build a castle upon the barony of Fowlis or Longforgan. But the first definite mention of the tower and fortalice of Huntly occurs in a charter of 1508-9. It is likely that in still earlier times a castle or fort of some kind stood on the rock. The tradition is that it was once surrounded with water, and that the very stones with which the present castle was built were brought by water from Kingoodie.

It is impossible to say in what way the castle came to be called Castle Huntly. The tradition lingers still that Andrew Gray, the founder of



CASTLE HUNTLY.

the castle, wedded a daughter of Lord Huntly, and called his home after his bride. The unfortunate thing for this pretty story is that no such marriage took place, although later there was an alliance between a Gray and a Huntly. The rock or the land may have borne the name of Huntly from an earlier time, or, as the Grays came from Northumberland to Perthshire in the days of Bruce, it may have been taken, as has been suggested, from the property of that name in Berwickshire.

Castle Huntly has been in the hands of three ancient families. Built originally by the second Lord Gray, it passed early in the seventeenth century into the hands of the family of Lyon. During this time it ceased to be known as Castle Huntly, being called after Lord Glamis "Castle Lyon"; but towards the close of last century, when it passed into the hands of the second Mr. Paterson, it was renamed by him, in honour of his wife, a daughter of Lord Gray, Castle Huntly.

It lies beyond our purpose to describe the castle, or to trace at length the fortunes of the families who have held it. Admirable sketches, and easily accessible, may be found in R. Fittis' *Book of Perthshire Memorabilia*, and A. H. Millar's *Historical Castles and Mansions of*

Scotland. Cf. "Perthshire." But a few facts may be given. It is in 1308 that the Grays first appear in the manor of Longforgan. Sir Andrew Gray was the first of the line to be closely connected with the place. He was one of the valiant band which followed Bruce. In 1312, when Edinburgh Castle was entered by surprise, Sir Andrew Gray was the second man to put his foot on the walls, and in return for his splendid services Bruce gave him a number of estates, including the barony of Longforgan. Towards the close of that century, one of the Grays of Broxmouth married the daughter of Sir Roger de Mortimer, heiress of Fowlis. Gray was also possessor of the barony of Longforgan, which his father had acquired from the heiress of Roger de Kyd and Marion Oliphant; but from this time till 1452, when Castle Huntly is said to have been built by the second Lord Gray, the interests of the family belong chiefly to Fowlis. Castle Huntly remained in the possession of the Lords Gray till 1615, when it passed from their hands.

The Lords of Castle Huntly were all important men. The third Lord Gray led a wing of the rebel army at Sauchieburn, and is credited with having been one of the three horsemen who

killed James III. after the battle. This led to his promotion. He was made High Sheriff of Forfar, Lord of the Privy Council, Justice-General benorth the Forth, Justiciar of Scotland, and received amongst others the lands and baronies of Fowlis, Longforgan, Huntly, etc.

The fourth Lord Gray died at Castle Huntly in 1541. One of his daughters married Monorgan of that ilk. The fifth Lord was a prominent figure in the days of Beaton, and supported the Reformation. After the battle of Pinkie he was accused of surrendering Broughty Castle to the English, and the Regent Arran determined to attack Castle Huntly.

The sixth Lord was a less distinguished man. But his son may fairly be described as one of the extraordinary characters in Scottish history, at once one of the cleverest and one of the most unprincipled of intriguers. The Duke of Guise, the captive Queen of Scotland, Elizabeth, King James, Arran—these were some of the parties with whom he played his game. Some of his letters exist, dated from Castle Huntly, full of curious glimpses of his views. He was an able man, and gave King James some admirable counsel. Lord Gray died in 1612.

Shortly after his accession, the new Lord

disposed of Castle Huntly to Lord Glammiss, the first Earl of Kinghorne, for 40,000 merks. The earl died in 1615. Two years later, the second Earl was "retoured as heir to his father, Earl Patrick, in the lands called the Mains of Huntly, with the castle and fortalice of Huntly, which formerly belonged to Andrew, Lord Gray; and also in that part of the lands of Longforgan, called Easter and Wester Colts, with the moor adjoining, all in the barony of Longforgan, and formerly belonging to the said Andrew, Lord Gray; but the lands of Goatpick, a quarter of the lands of Cattermillie or Bullion, the third part of the lands of Balbunnoch or Balbonnie, and Nether Carse, with the lands of Kingoodie or Mylnfield, all parcels of the barony of Longforgan, were specially excluded from this retour."

The second Earl was a man of some note in his day. He took the Covenanting side, and fought at the battle of the Bridge of Dee. An old Pasquil on that battle refers to him—

"God bliss our Covenanters in Fyffe and Lothean,
In Angus and the Mearnis, quho did us first begin
With musket and with carabin, with money speare and shield,
To take the toun of Aberdeen, and make our Marques yield.
God bliss Montrois our General,
The stout Earl of Kinghorne,
That we may long liue and rejoyce
That ever they were borne.

The man that hes ane eiuell wyffe,
He prayes God to amend her,
That he may liue a quyat lyffe,
And dye a Covenanter."

"Kingorne" is also praised by Lithgow as a peer

"by true Religion crown'd,
And Honour to" as one who made profession,
"Of Christ's Reformed Church by cleare confession."

The earl did a good deal for Castle Huntly, and intended it to be the summer residence of the family. His son tells us of him: "My father, as he had indeed reason soe to doe, did in the year of God 1637 finish the staircase which he had begun some years before, and he put on an inteer new rooffe upon the Castle and Jamm which before had ane old scurvie battlement, and was vaulted in the top and flagged over. He did also build that which is the present kitchen, which had only a chimney with a timber brace carried up, with patcht straw and clay, and full of hazard for taking of fire, as, indeed, upon many occasions it did, but I was obleidged to make a thorrow reformatione thereof:—he built also the Brew-house and Woman-house which now is, and the greatest Barne which stands on the north-west corner of the stack-yard, without so much as a closs or court, so that the first landing or lighting was

att the verie entrie gate." He died at St. Andrews of smallpox in 1646.

The next Earl, who became the first Earl of Strathmore in 1677, is perhaps the most interesting of the lords of Castle Huntly. Under his guidance it became a changed place, and he was identified with the interests of Longforgan as few have been. It was during his time, in 1672, that King Charles II. erected the barony of Castle Huntly into a lordship, to be called the Lordship of Lyon, and it is usually supposed that the castle came to be known as Castle Lyon at this point.

But of Earl Patrick again.

The second Earl of Strathmore was a man of considerable power. The third fell at Sheriffmuir, fighting for the Chevalier. "Poor Strathmore was shott thro' the heart after he askt quarters." Several songs preserve his name. His successor entertained the Chevalier at Castle Lyon. He met a tragic fate, being killed in the streets of Forfar in a drunken fray. Scarcely less sorrowful is the tale of the widowed countess. She stayed in Castle Lyon, which was the jointure-house of the countesses, for seventeen years, and then entered into what proved a most unhappy marriage with a young

man, George Forbes, one of her servants. The marriage took place at Castle Huntly in 1745.

The last of the Strathmores to hold Castle Lyon was John, the seventh Earl. He married the wealthiest heiress in England, Miss Mary Eleanor Bowes of Streatlam, whose surname he was permitted by Parliament to assume—Bowes-Lyon. He died in 1776. Instead of staying in Castle Lyon, his widow sold it the following year. Mr. George Paterson was the purchaser, and the price £40,000.

The new laird did not belong to the district. Born in 1734, he had spent the earlier part of his life in India. Returning to Scotland in 1776 with a large fortune, he married towards the close of that year a daughter of Lord Gray. Just at this time Castle Lyon came into the market. Mr. Paterson bought it, and in his bride the castle welcomed a descendant of Lord Gray who built it. In her honour he renamed it Castle Huntly. Mr. Paterson was a great enthusiast, and besides doing much to improve Castle Huntly, inaugurated many changes, and was the first to introduce the newer implements and methods of agriculture to the district. A record of these may be found in the *Old Statistical Account*. He died

in 1817, and was succeeded by his son, Colonel Paterson. The colonel died in 1846, and was succeeded by his only son George. Though trained for the Bar, he took a keen interest in the estate, and became an authority on the subject of Fiars. He died in 1867. The present proprietor is a son of Mr. Paterson. Mrs. Armitstead is tenant.

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A LAY OF CASTLE HUNTLY.

In canto v. of *The Tay*, the tale of Emma Gordon is told with considerable spirit.

“Fair Emma Gordon wadna gie
Her hand to Andrew Gray,
Nor leave the Bogie’s flowery braes
For a’ the sweets o’ Tay.

She wadna leave the Bogie banks
For a’ the lords she saw,
An’ far less wad a Gowrie knight
Entice her steps awa’.

Yet a’ her sighs, her maidens said,
Were for Sir Andrew Gray,
An’ a’ her fears and prayers were his
By night but an’ by day.”

Emma Gordon’s mother was a haughty dame.

“An’ tho’ her father weel could prize
The worth o’ Andrew’s sword,
He cou’dna brook that Huntly’s bairn
Sud wed less than a lord.

A braver knight than Andrew Gray
Ne'er belted on a sword—
A truer knight than Andrew Gray
Ne'er waited on his lord.

An' Emma Gordon brawly knew
Nae knight cou'd love sae weel :
To her, his eye the sweetest shone
Tho' 'neath a casque o' steel.

Was ne'er than Emma Gordon's seen
A form sae sweet an' fair,
Nae bird was blyther in the glen,
Nor rose bloom'd richer there !”

At this point the Douglas raises his standard against King James. “Fickle Crawford's powerfu' Earl” goes with the rebels. The king's hope is largely in Huntly.

“Our gude king trusts to Huntly's sword,
An' brooks nae lang delay.”

One by one the chieftains rally to Huntly, who praises them. Of Gray he says—

“An' doughty Gray, come as it may,
Will be baith staunch an' true,
But, Emma Gordon, wha, the day,
May wear the spurs for you ?”

Fair Emma's cheeks grew like the rose,
Now like the lily hue—
‘He fechts for me, my father dear,
Wha fechts the best for you !

But if I choose a valiant knight,
As choose fu' weel I may,
I'll bind my favour round the crest
O' young Sir Andrew Gray.’

The Earl frowned. Wi' tremblin' hand,
But an' a pearly tear,
She's tied around his glancin' crest
A ringlet o' her hair!

'Now by St. Bridget's sacred shrine,
And by the haly rude,
The hand that wins my ladye's gift
Sal win my red heart's blude!'"

A fight shortly ensues between Crawford's warriors and Huntly's.

"But aye the loudest in the shout,
The foremost in the fray,
Was Emma Gordon's trusty knight,
The brave Sir Andrew Gray."

The victory falls to Huntly. Then comes the rewarding of the victors. Huntly gets the "braes o' Badenoch and a' Balquhiddie too."

"But as for Gray, that wilfu' wight,
We can nae mercy shaw:
We'll bind him firm this very nicht
As strait as bands can draw;

An' big a keep on Gowrie braes
Whaur he his weird may dree,
An' bonny Emma Gordon sal
His gentle jailor be!'

Now gowden peace, wi' kindly ray,
Cheers ilka Scottish glen,
An' fears nae mair the Douglas name
Wi' a' his riever men;

An' Castle Huntly shaws its toures
High ower the Tay's blue tide,
Whaur bonny Emma Gordon won
Lord Andrew's ladye bride!"

VII

*A LONGFORGAN LAIRD IN THE
SEVENTEENTH CENTURY*

“ I doe admyre him, for his gifts most rare,
Which few can paralell, nor yet compare.”

VII

A LONGFORGAN LAIRD IN THE SEVENTEENTH CENTURY

ONE day, early in June 1660, a tiny barque might have been seen entering the port of Dundee. It had come from St. Andrews. Its freight was humble. Part of it was the bed of a student of the University, not yet out of his teens, who had just gone for the first time, a day or two before, to his ancestral home at Castle Lyon. Things, there, were in a sad plight. There was not "so much as on bed to ly doune in," and the young laird, the third Earl of Kinghorne, had to borrow one from the minister of Longforgan till his own should come from St. Andrews.

It is difficult for us, looking at the appointments of the castle to-day, to conceive the cheerless lot of the laird. The castle was two hundred years old. A good deal had been

done for it, but it was a bleak house for the young laird who entered it on the 30th May 1660. The picture that he draws of his surroundings, both within and without, is pathetic. The garden was a marsh. The barns and byres were without a tenant, nor were some of them fit to hold anything. The offices at the barns were "no better then a company of small and naughtie cottar houses," ugly cottages, built of earth, for whose yearly repair, he tells us, a great deal of good pasture ground was continually wasted. "The pend and entrie hard by it was a quagmire, as the most part of the enclosed ground besouth it was, the middows an open and common pasture, so that before my time it was not known what the mawing of grass or use of hay was att that place." Inside, the laird found nothing but bare walls, nothing of the comfort which we associate with a castle.

The causes of this desolation were many. The young lord was eighteen. His father had died when he was four. Like some other noblemen of the day, his father was a Covenanter, and for propagating the good cause, as his son somewhat sarcastically describes what, being a Royalist and Episco-

palian, he looked upon as "the rebellious Covenant," had involved himself in an outlay of something like 40,000 merks, on several expeditions and in the purchase of arms. In addition to this, Cromwell, enraged at the line his father took, imposed a fine of £1000 upon the estate. According to the young lord, also, his father was too trustful of men. He lent money, and became cautioner for persons who failed him sadly. His servants, also, out of vanity, and from a mistaken desire to magnify their master, had entered the value of the estate above its worth, which, in a time when public burdens were heavy, and levies were being called for, was a source of misfortune. What with one thing and another, the debt which his father left behind him amounted to £400,000. This, at six per cent. of interest, was a crushing burden. Indeed, nearly the whole of the estate was mortgaged, so that, speaking of "Old Glamis," he says with sorrow: "For the first three years of my life, w^{ch} I only reckon since the year 1660, I could not endure almost to come near to, or see it, when the verie Mains was possessed by a wedsetter." (A wadsetter is the creditor to whom the wadset or "legal deed by which a debtor gives his lands, or

other heritable subjects, into the hands of his creditor, that the latter may draw the rents in payment of the debt." Cf. *Jamieson Dictionary*.) It says much for the earl that, by care, he wiped off more than half of this debt.

The laird's mother had lost her husband early, and had married again. He may have had a legal right, but her second husband practically emptied Castle Lyon, and when the young lord came to it there was not, as he has told us, a bed on which to lie, and he had to buy back the furniture of a room from his stepfather, "att a deere enough rate, and a dusone of spoons, and a salt att 3 lib. the ounce, where-upon my father's and mother's name were."

Lord Kinghorne says with not a little bitterness: "I was not so much spoil'd by them (English garrison) as I was by my owne father-in-law" (stepfather); and adds, what we can now better understand, "I had a verie small and a verie hard beginning."

But a good brave heart beat in the breast of the young St. Andrews' student, and though but seventeen years of age, he set himself with courage to rebuild what had been broken, on the principles of just and equal dealings with men. Besides himself, and perhaps a

servant, there was no one in the gloomy fortalice, and the only company he had was that of a little dog, "that I kept att, and brought with me from St. Andrews." Some of his peeps are quaint, but none is more so, nor more suggestive of his desolate surroundings than this. At the midsummer market he bought three horses. Till then, there was not a four-footed beast about the place, except his dog. A little furniture had been left at Glamis after the English were gone, so the "horses went from the Cars to bring it, for att Glammiss I could command no carriages, all there about being wedsett; amongst other things which cam from thence were some old potts and pans q^{ch} were verie usefull, so within few dayes I gott two rowmes more dressed up, as a begers cloak consists of many cluts of divers colors, so my furniture was verie disagreeable."

A fresh brightness dawned when his sister came to the castle. The two of them were young, but "her companie was of great comfort." They consulted and planned together, and in two years' time they had got together "as much of cours furniture as in a verie mean and sober way filled all the rowms of my house,

some on way, some another." His sister was clever with her fingers, and under her manipulation, with a little pewter, two suite of arras hangings, and some linen from England, and a few odds and ends, the castle became more homelike.

About this time, still another influence came to brighten it. This was his marriage. Lord Kinghorne's bride was a daughter of the Earl of Middleton. Than a bride from this home, nothing could have seemed less promising. The earl had risen from being a pikeman in Hepburn's Regiment to a position of supreme power in Scotland. No one lived more splendidly, and none more recklessly than he. But Lady Helen, who married Lord Kinghorne in 1662, rewarded him with a constant affection. She entered with spirit into his plans and trials, and seconded his efforts. *The Book of Record*, in which he tells us all this, is full of the most hearty appreciation of Lady Helen. He tells with a glow of pride how, when he went to Castle Lyon to put things in order as best he could for her coming, his young wife thought it long enough. In his own quaint way he tells us of a surprise he prepared for her: "Att that same time also I caused bring

home a verie fin cabinet, the better was not in the kingdome in these days, which I never told my wyfe of till her coming home, and upon her first comeing into her owne chamber I presented her with the keyes of the Cabinet." Twenty-five years after, he is as enthusiastic as ever about Lady Helen. "I have reason," he writes, "dayly to adore and magnify the name of my God, who out of his infinit goodness to me, more than I deserve, and to my family, has blest me with good and vertewous sons and daughters, of good dispositions and frugall and moderat as much as my heart can desyre. Blessed be he who has made me happy by them, and make me thankful and exemplar to them in what is good. Nor can I deny the great advantage I have by their mother, who's care has been of her children, and to stay at home and guide w'in the house her part." Elsewhere he says of his marriage, "It has been verie successful."

The picture of their home love is as pleasing as can be. When his eldest son was abroad, the earl says that his return would be almost as joyful to him as his birthday was; and all the glimpses we get of the home life, the money arrangements with his wife, his wish to teach

his daughter "a little management, and to know the species of money," smaller details, like the buying of sweetmeats at the marriage of his niece, make up a picture that lingers gratefully in the memory.

The earl had a passion for building. The countess was a shrewd, practical woman. He tells us naively how she induced him to make his constant abode at Castle Lyon longer than he had intended, "till she gott together some things necessary to be had before we could think of comeing to Glammiss," for she "considered that nothing contributs so much to the destruction and utter ruine of furniture than the transporting of it." So here they stayed quietly the first ten years of their married life, trying to get together what would entirely furnish the house, and "were as much strangers to Old Glammiss as if it had not been." During these years his wife saw Glamis but once.

Lord Kinghorne is a fine type of one of those who facilitated the passage from the ruder ways of warfare to a gentler social life. Castle Lyon seemed to him, at first, like a prison. He wanted every person who had such houses to reform them, and describes himself as much addicted to a general reformation, and as one who

had "not a little propagate that humour in the cuntrie where I live." His first efforts were directed to Castle Lyon. His idea was to live at it in summer, and at Glamis in winter. A single extract will show what had to be done, and what he did. "The house itselfe was extreemly cold, and the hall was a vault out of q^{ch} since by the stricking thereof I have gained the rowmes immediatly now above it, no access there was to the upper part of the house without goeing thorow the hall, even upon the most undecent occasions of Drudgerie unavoidable, to be seen by all who should happne to be in that rowme, nor was there any other to reteir to, till the rowme w^{ch} is off it was changed as it now is, for all that time it was not above fourteen feet broad." The earl had stairs and rooms hewn out of the solid wall, other accommodation was added, windows were put in, and as the old furniture did not suit the new rooms, it was taken to Glamis, "a place not easie to be filled," new things were bought for Castle Lyon, so that "att this day it stands compleitly furnished and verie fashionable."

Under the inspiring hand of Lord Kinghorne the castle became quickly a busy centre of life. The laird was interested in everything;

in the church, in which, as a heritor, he had a large say ; in the people of the Churchtown ; in his tenants and neighbours. He had rather a poor opinion of the people at the outset. They were at the time of his entry "generally ill payers." This was neither owing to their own poverty nor to the poverty of the land, but to the fact that the tenantry at that time "were a race of evill doers, desolate fellowes, and mislabourers of the ground." His picture of his father's servants, whom he describes as all libertines, is not more complimentary. But his own keen sense of justice, his watchful eye, his love of work, did wonders. He had plenty of work to give in the fields about the castle, which even then yielded a larger variety than any other part of his domain. A little army of workmen was kept going constantly. There were four masons steadily working at the castle, and often he had more. Then there were painters (two English women painters did some of his work), and plasterers, slaters, thatchers, glaziers, wrights, etc. Byres and sheep-cots were erected and put in repair, wood was planted, enclosing walls were built. Instead of empty barns and offices, he soon had at Castle Lyon a "verie considerable stock of corn and

cattel w^{ch} would aryse to a great soume of money." At Castle Lyon and Glamis there were about a hundred oxen for ploughing and work, besides cows and young cattle. Beside the little dog that kept him company at St. Andrews, there were a number of hounds, and his horses were increasing. What with all this, the payment of accounts, the disposal of crops, the superintendence of improvements, the earl had a busy time. Now and then a barque might be seen at the Burnmouth of Invergowrie with coals for the castle. The payment of these had to be attended to. Another time his horses might be seen crossing to Glamis. In his own way the earl was a bit of a merchant. He had a share ($\frac{1}{8}$) in a Dundee ship called the *Lyon*, which carried grain, and brought amongst other things wood. He sent some of it once on his "own adventure to Norroway." In another place he tells us of chartering a ship called the *Providence of Dundee*, to carry his bear and pease to Dunkirk, and perhaps French wines would be brought in return. No doubt it was owing to the energy of Earl Patrick that, in 1691, Longforgan and Baledgarno were reported by the Visitors of the Royal Burghs as trading with Dundee to

the value of £3000. Perth reported Longfor-
gan as trading to the value of £1000 in the
same year.

A good many local names, both of persons
and places, occur in his *Record*, viz. Ranken
who was intruded into Benvie, Carstairs the
minister of Inchtute, and Nicolson of Errol,
Forrester of Millhill, Ogilvy of Templehall,
“his nyebour Monorgon, Moreis of the Raws,
Ogilvy of Trottock, . . . Bulien, the Knap,
Lawriestone, Dron, the Byreflat in Longfor-
gan, the Burnmouth of Invergowrie, Benvie, Fowlis,
Millfeild.”

The lairds of those days were certainly not
faultless. The tone of some of them was
anything but high, and their dealings with one
another were not marked always with fairness.

There are fewer peeps than we could have
wished of the village life. It is Earl Patrick
who is supposed to have erected the cross
which used to stand in the village, but is now
within the private grounds of the castle. He
built also several gateways between the village
and the castle. He named one Port-Patrick
after himself, which came to be corrupted into
Port-Patience. This is the handsome gateway
at the entrance to the grounds. The church is



THE OLD CROSS OF LONGFORGAN.

mentioned several times, and he did much to improve it. There were three "Brewars" in the town—John Lyon, Alexander Watson, and Thomas Davie. Thomas Davie seems to have been the chief. It was his house that the earl's masons haunted. John Lyon sold the laird a horse for his stone cart for £53, 6s. 8d. During the better half of the year, work began at 5 in the morning and ended at 7 in the evening. There was a pause for breakfast between 8 and 9, for dinner between 12 and 1.30, and for the "four-hours' drink" between 4 and 4.30—the *afternoon tea* of those days. In some cases, besides, there was the morning drink. Lord Kinghorne was opposed to it. "I chuse much rather to pay a very full and competent pryce to all kind of work men then to be in use of waisting meall and malt and allowing them morning drink and four hours w^{ch} was the custom long ago; but that I have worn it out of use, finding too, tho' it was much, yet these kind of cattell being in use of it, considered it very little."

Of rent, only a small part was paid in money, most being paid in kind. It was sometimes paid in labour. Andrew Wright, for instance, who held the Byreflat at Longforgran, paid it

by doing wright-work at Castle Lyon and Glamis. Wages were usually paid in money and meal. The earl both liked to give and get a bounty besides. He mentions a slater, who, for "thieking the new byres and sheep cott att my barns of Castle Lyon," got, besides his due, 3 bolls, 1 f. 2 p. meall of bounty. His "mawers" at the castle got bounties also. What he gave, he liked to get. He speaks of a bit of wall which "must be taken down and rebuild by them in bounty to me."

Some of his views and reflections on work and workmen are curious. "I hold it as a rule to agree w^t workmen, so as not to have the trouble of feeding them, for in some cases, if they know off no employ^t elsewhere, they prolong the work for the benefit of having their meat bound to their mouth. . . . And ev'ne of masons and wrights, wher a man has much adoe, it is expedient to have a headsman over the rest, who must also have something of this nature done to them. Tho' ev'ne it's frequently losed that is done that way, for they are apt enow to receive the favour w'out any rebatement of the pryce of ther work. And the only way not to be cheated is to have no work." Now and then, the earl

rebelled at the charges that were made. He delayed paying his tailor on one occasion, on account of the exorbitance of the price. Another debt due to his saddler was not cleared for some time, "by reason of the rudness and importunity of the sadler." Even of worthy Andrew Wright he writes in one place, "I wonder he is not ashamed"; and Robert Stratone the apothecary comes in for this blow—"Such accts are ridiculous, and I pray God help them who have occasione to be much in there books, since ther drogs and pastiles are sett downe under such strange names and unknown marks that they cannot be weel controlled."

It was during Earl Patrick's time that Longforgan was erected into a barony—the Lordship of Lyon. In 1677 the earl was created first Earl of Strathmore. Other honours followed. He was made a member of the Privy Council in 1682, and an Extraordinary Lord of Session in 1686. (Judges' gowns were costly and rare. "The late Argyles was sold be his son Charles to my Lord Strathmoir." Cf. *Letter*, 1693.) The earl was a keen Royalist and an Episcopalian. He led the militia of Angus to the west, on the outbreak of Argyle's rebellion.

And his name stands along with that of Sir George Kinnaird and others, on many of those cruel documents that told so hardly on the Covenanters. (Cf. for Strathmore's name, *Commission for raising the Highlanders* (the Highland Host), 1677; *Letter to the King anent Lord Cardross*, 1680, etc.) He found it difficult to fall in with the new régime of the Prince of Orange. With several other noblemen, he was anxious to resist it. But everything, as he says, succeeded with the Prince to a miracle, and so he found it wise to yield to the new order. His share in these transactions is regrettable, but they brought their own misfortunes to him. Hopeful at one time "to hough Melvill, and defeat all his Presbyterian projects," he finally took the oath of allegiance to the king. Unhappily, "his Book of Record" closes about this time. He lived on four or five years, but except through an occasional glimpse, we can say little of one who, during thirty years, stands out so picturesquely in the life of Longforgan.

For fuller information about Earl Patrick, see *The Glamis Book of Record*, 1684-1689, edited from the Original MSS. at Glamis, by A. H. Millar, F.S.A., Scot., for the Scottish

History Society. *The Book of Record* is full of interesting personal details. Its value is much enhanced by Mr. Millar's Introduction and Notes.

Some curious side-lights on the life described by Earl Patrick may be got in a poem by W. Lithgow — *Scotland's Welcome to her Native Sonne and Sovereigne Lord, King Charles*, published fifty years before *The Book of Record*, in 1633. Amongst other things it sings of the decay of good housekeeping, the want of planting, the decay of schools and churches, the scarcity of small moneys, the ruin of castles, brokers, usurers, witches, vagabonding Greeks, suretyship, valuations, lawyers, spendthrift lairds, tenants, leases, the hurt of youth, the wrong use of tithes, etc.

VIII

*THE PRE-REFORMATION
CHURCH, ETC.*

“Nor be it e’er forgotten how by skill
Of cloistered Architects, free their souls to fill
With love of God, throughout the Land were raised
Churches on whose symbolic beauty gazed
Peasant and mail-clad Chief with pious awe ;
As at this day men seeing what they saw,
Or the bare wreck of faith’s solemnities,
Aspire to more than earthly destinies.”

Wordsworth.

VIII

THE PRE-REFORMATION CHURCH, ETC.

WE cannot say when Longforgan village took its rise, and whether it gathered itself first round the church or the castle. Probably it was round the church. Its name seems to indicate this. There was a church before we know of a castle. It was usual to speak of the village as the Churchtown. Unfortunately, we have no information as to the appearance of the earliest church. Down to the year 1794 the people used to worship in what was the old pre-Reformation building. It is not known, exactly, when it was built. In form and architecture it resembled the old church of Fowlis, which makes it likely that both the churches were built about the same time, and by the same member of the house of Gray to whom both estates belonged. One who used

to worship in it last century has given us a sketch of its appearance, "It was," he says, "an old, long, narrow, and inconvenient building, consisting of two parts, and evidently built at very different periods. The eastmost, which belonged entirely to the estate of Castle Huntly, was a substantial building, all of ashlar Kin-goody stone; and from a very handsome cross on the east gavel, and several recesses of hewn stone within, probably for altars, or shrines of some favourite saints, it had every appearance of having been the original church when the Roman Catholic religion prevailed. . . . The west end of the church, though apparently older, must have been of a much later date. It was a very insufficient building, of bad materials." The church tower was not added till 1690.

Previous to the Reformation, Longforgan Church and its emoluments belonged to the Priory of St. Andrews. The parish was served by a resident vicar-pensioner. Benvie had a rector (Rector de Benvie, Joh. Spanky, A.D. 1479-95); Longforgan had a vicar. There are several references to the church in the Chartulary of the Priory of St. Andrews. It is mentioned in a bull of Innocent the Fourth in

1248; and Martin, in the fourth year of his popedom, refers to the church of Langforgrunde. (Cf. p. 413, *Lib. Cart.*, Bannatyne Club.) A charter of William, Bishop of St. Andrews, dated 6 Kal. Feb. 1292, exists, granting to the Prior and Canons the vicarages of Forgrund in Gouirryn and of Forgrund in Fyf. (Appendix, p. 34.) Another is a charter of David the Bishop in reference to the church of Forgrund in Gouerin. This charter gives to God and to the Canons of the church of St. Andrews, the church of Forgrund in Gouerin, “cum decimis oblationibus et terris et omnibus aliis ad dictam ecclesiam de jure pertinentibus.”

A little further light may be got from the following entry, which gives the valuation of the churches:—

Goueryn.

Foulis	.	.	.	.	.	xv Marc.
Forgrund	.	.	.	.	.	lx Marc.
Rossinclerach	.	.	.	.	.	xxvj M ^a .
Inchethor	.	.	.	.	.	lx M ^a .
Kynspinedy	.	.	.	.	.	xxx M ^a .
Rath	.	.	.	.	.	x M ^a .
Erole	.		iiij ^{xx} M ^a .	.	.	lx M ^a .

Anegus.

De Lif	.	.	.	.	.	vij M ^a .
De Inuergoweryn	.	.	.	.	.	vij M ^a .

(Cf. pp. 35-38.)

Still a further entry may be given from another source—from the valuations of all the benefices of the kingdom of Scotland made by the legate of the Roman Pontiff.

Gowry.

Rectoria de Dunbarny	.	j ^c xx li.
Vicaria eiusdem	.	xxvj li. xiiij. s. iiij d.
Rectoria de Banvy	.	xxvj li. xiiij. s. iiij d.
Vicaria de Langforgund	.	xxxiiij li. vj. s. viij d.

(Cf. *Statuta Ecclesiae Scoticanæ*, App. xxxiv.)

Two of the St. Andrews Synodal Statutes in the fifteenth century may be referred to, as shedding light on the life of the church. One made it binding on every rector or vicar under severe penalties to report the “name of every person, of whatever condition or age, dying within his parish, to the first Consistory to be held after Easter, in the parish church of St. Andrews for the arch-deaconry of St. Andrews, in the church of St. Giles at Edinburgh for the archdeaconry of Lothian.” This has fairly been described as laying the foundation of parochial registers. (*Stat. Ecc. Scot.*, Preface, 186.) Then each priest was bound to have a seal with his name for the authentication of writs and citations that might be sent to him.

There are few references in historical documents to the church. King James III. gave a charter under the Great Seal in 1471, confirming, for the salvation of his soul, grants made to the church of St. Andrews—amongst others, “ecclesiam de Langforgrunt, cum terra de Pilmure, et pertin, et una bovata terre in Monorgunt,” etc.

A charter of some local value exists, granted in favour of the Perth Dominicans by the Countess of Huntly, which reflects curiously the life of the time. It does not refer directly to the church. When the reforming spirit began to show itself in Scotland, an attempt was made by some of the more serious Romanists to grapple with the abuses which threatened to crush the church. In this, the Dominican friars took a lead, and, in consequence, won for themselves considerable favour. After the death of the third Earl of Huntly, the countess, who, it may be mentioned, was the widow of Lord Glammis, made a grant to the Dominicans of her half-lands of Littleton in the barony of Longforgan, for the repose of her husband's soul and of her own. The charter is dated 1525. It begins so—

“To all who shall see or hear this charter,

Elizabeth Gray, Countess of Huntly, wishes salvation in Him, who is the common Saviour. From the beginning of the world, the Father Almighty, the universal Creator, three yet always one, ordained and hath rendered holy, by his laws both of the Old and New Testaments, the nuptial band between the man and the woman, and which he had strengthened also by the knot of mutual friendship and special love, so that the one party does not use to be forgetful of the other, whether they be present companions, or one of them has passed from this mortal life: I, therefore, being now mindful of my most beloved husband, Alexander, late Earl of Huntly, Lord of Badenoch, who conferred many benefits upon me, and being also devoutly striving for the salvation of his and of my soul, have determined to procure the assured suffrages of pious prayers, and to found, and by God's grace perpetually to establish, in some religious places, sacred obsequies for the augmentation of the divine service; And because among the several societies, in this kingdom of Scotland, who receive in common any property, such as lands and annual rents, the Predicant Friars are poor, promoters of religion, conforming to the

Institutes of their spiritual fathers, reformed, abstaining, agreeably to their own Constitutions and those of their fathers, from all kinds of flesh, so that in life and doctrine they are an excellent pattern to the people, I have chosen that they chiefly shall perform the foresaid prayers and divine obsequies.”

Then follow certain conditions on which the lands are given.

“The said Friars or their successors, to render to me and my heirs, for satisfaction of my lord superior of the said lands, two pennies of the current money of Scotland on the ground of the said lands, in the name of maill. Also the said Friars and their successors shall be bound and obliged as in law and equity they may, to chant and celebrate solemnly, with a memorial, in their dark blue vestments with deacon, sub-deacon, and acolytes in their choir, between the hours of seven and nine daily, a Mass of Repose for the comfortable rest of my soul, and of the soul of the late Alexander, my husband, except on solemn days and principal festivals, which, according to the Ordinary or Calendar of the said Friars, are double, on which a Mass shall be celebrated for us out of the Festival, with a collect, and

memoriam for our souls. Also, every year, on the day of the decease of my said husband — namely, the 16th. of January — they shall celebrate for our souls funeral exequies, or an anniversary, with nine lessons, with due solemnity.”

In the event of the Friars failing to comply with the conditions, they were to “resign and renounce into the hands of the Lord Superior for the time the said lands of Littleton,” etc.

The Friars found considerable difficulty in getting the land. Upon her death, which took place a year or two after the gift, Lord Glamis, the countess’s son by her first marriage, contested the alienation. It took about a quarter of a century to settle the matter, but the Friars got it.

At the Reformation, along with other properties belonging to St. Andrews, Longforgan was annexed to the Crown. Nearly a century later, in 1641, it was transferred by King Charles to the magistrates of Dundee, for the benefit of the burgh. Alexander Wedderburn was, at the time, Town Clerk of Dundee, and amongst favours which he obtained from the king for the city was “a gift of the patronage and tithes of the parochine of Longforgan, for

maintenance of the ministrie and other pious works." Twenty years after, in 1661, the Scottish Parliament confirmed the charter which had been burnt at the siege of the city in 1651. The Act runs: "And, moreover, Our Soverane Lord, with the consent of the Estates of this pnt. Parliament, ratifies, approves, and confirms the Charter of Mortification, granted be his Maiestie's said Royall Father, of everlasting memorie, with consent of his Commissioners of Exchequer therein-speit, of the date the said fourteinth day of September 1641, to the Provost, Bailies, Councill, and Community of the forsaid burgh of Dundie, and their successors, and annexed and incorporated to the forsaid burgh, of the tiend-shaves of all and sindrie touns, lands, barns, and others whatsumever lying within the parochie of Long Forgund, and Shireffdome of Pearth, dispensing with the generallitie: As also of the advocation, donation, and right of patronage of the samen parochie kirk of Long Forgund, with power to them to present a sufficient minister to the forsaid kirk, and modified stipend thair of, so oft as the same shall vaik: which tiends and patronage his Maiestie's said Royall Father dissolved from

the Crown and united and annexed the samen to the forsaid burgh."

This, it need not be said, was a valuable source of revenue to the town; but, as may be supposed, it was not without difficulty that it obtained its rights. The times were unsettled, the roads were few, access was difficult; and when measures were taken to collect the tithes, it proved anything but easy to do so. "At an early period," Mr. Maxwell writes, "the Earl of Kinghorn, one of the principal heritors, entered into a temporary 'contract with the town anent his tithes,' but the other parochiners did not pay their teind-bolls for the crop 1642, and although the Council gave warrant to the treasurer to agree with them 'at moderate prices,' they neither paid in money nor in kind, and a legal charge had to be made against them for that crop. 'The laird of Monorgan alleged that he had already got ane tack of his teinds, which he proposed should be ratified,' but the Council cautiously 'continued their answer till they advise with their lawyers thereanent'; and when he pressed 'for the answer anent the renewing of his tacks,' they resolved 'to entreat the Lord Fotherines'—a Senator of the College of Justice—to meet

for them in a friendly communing, and quhen he shall return to the country ane day to be appointed.' . . . A little later, 'William Bruce, tenant of the Knapp, gave a band in payment of his bygone teinds, the present crop being included, for five hundred merks'; but the most of the lairds were obdurate" (*History of Old Dundee*, pp. 448-9). The Master of Gray, for example, would not hear of his tenants of Littleton and Lochton paying any at all. The patience of the fathers of Dundee was, at length, worn out. They named two of their number "to deal with the hail heritors and tenants of the parochine for ane sattled course for recovery of the teinds." And after David Yeaman, notary, had "caused denunce such of the heritors as hes been charged," poinding of their produce followed. But even this proceeding, as Mr. Maxwell adds, did not "prove to be very effectual, for the victual which was seized having been brought into the burgh, it was 'wrangouslie taken upon Saturday last be ane number of poor people pertaining to the Countess of Kinghorn and Lord Brechin,' who carried it off to some place of hiding. Whereupon, 'it was thought expedient that the Council sall still try quhat

meal can be yet gotten in secret in the town, and quhat can not be gotten thereof that the Lord Brechin and the Countess be dealt with to share with the town.' Lord Brechin, afterwards the Earl of Panmure, was father of the Countess, and he about this time held the Earl of Kinghorn's Perthshire estate of Castle Huntly under mortgage; consequently he would have an interest in the poinding and recovery of the victual" (p. 450). This is not the end of the tale. Failing by force to win the lairds, the Council tried to persuade them, and so they determined "to convene with the parochiners of Longforgan, to treat concerning such byrun teinds as they are awing to the town, and to set them at such a heich rate as may be had therefor." This, however, came to nothing. The heritors would not yield, and this, in spite of their being threatened with "the pain of horning, and being presently denunciit for non-payment." The difficulty was, at length, overcome in this way. The Council resolved that instead of using the tithes for the ordinary purposes of the town, the stipends of two of the ministers "presently serving the cure of the kirk in the burgh shall be providit from the teinds of Longforgan,"

and to this they were eventually destined, "saving and expecting as much thereof as is or sall be appointed to Mr. Alexander Mylne, the present minister." The tithes now began to be paid, the Earl of Kinghorn and Colonel Brown of Muirtonne leading the way. One or two held back, among these being the Master of Gray; but the Council "were content to supersede any process against him until his lady be weill." Nevertheless, they came in, and so plentifully that, in addition to providing for the minister of Longforgan and two ministers in Dundee, it was definitely proposed to support the third minister of the burgh from them.

This was too much, and, fortunately, it did not take place. The Civil War entailed a heavy expenditure on Dundee, and involved it in debt, and, to relieve the situation, the Council determined "that the teinds shall be sold to any of the heritors who will buy the same." These were readily bought. So, in a short time, the magistrates of Dundee had alienated the grant of King Charles, and the right of patronage passed into the hands of the Earl of Strathmore, from whom it was subsequently acquired by Mr. Paterson.

Earl Patrick of Strathmore makes this entry in 1689: "Two years agoe I settled w^t the Archbishop of St. Andrews for a new Tack of the Teinds of my Lands of Castle Lyon for the pay^t of the former tack dutie of £40 lib. stg. yeare, and six chalders of victuall to the minister of Lonforgan yearlie, I gave him bond for the entry w^{ch} was agreed upon to be twelve hundreth pounds scotts" (*Glamis Book of Record*, p. 96).

Longforgan is now in the Presbytery of Dundee. In the draft scheme of Presbyteries presented to the Assembly of 1586, which continued "till Episcopacy came in, and, with a few alterations, was standing at the Assembly, 1638," Longforgan appears in the Presbytery of Angus and Mernes along with Dundie, Maynes, Lyf (Lyphe), Inner Gowrie, Foulis, Inchestare, Banvy, etc. It was only last century that Forfar and Meigle were constituted independent Presbyteries.

IX

*A LIST OF MINISTERS IN
LONGFORDAN*

*WITH BIOGRAPHICAL NOTES AND GLIMPSES
OF PARISH LIFE*

“As for my Clergie, I affirming vow,
The solid trueth to God, and then to You ;
There are no People, nor no Land so blest
With Godly Preachers, and Gods word profest
With more sinceritie, taught, showne, and preach’d,
Than in my kingdome.”

William Lithgow.

IX

A LIST OF MINISTERS OF LONGFORGAN

FROM THE REFORMATION TO 1843



1. John Goodfellow . . .	Settled, 1571.
2. Nicol Spittal . . .	{ Settled, 1575. Died, 1576.
3. Robert Rynd ¹ . . .	{ Settled, 1590. Died, 1614.
4. James Jarden, A.M. . .	{ Settled, 1615. Died, 1630.
5. Joseph Laurie, A.M. . .	{ Settled, 1630. Trans. to Perth, 1635.
6. David Broune, A.M. . .	{ Settled, 1635. Died before 1649.
7. Alexander Mylne . . .	{ Settled, 1649. Trans. to Dundee, 1661.
8. James Middiltoune . . .	{ Settled, 1661. Died, 1672.
9. Alexander Symmer, A.M. .	{ Settled, 1673. Died, 1683.
10. David Forrester, A.M. . .	{ Settled, 1684. Died, 1697.
11. Thomas Mitchell, A.M. . .	{ Settled, 1702. Demitted, 1708.

¹ Before Rynd came, Patrick Galloway of Fowlis had charge of Longforgan.

12. James Hodge ¹	.	.	{ Settled, 1709. Died, 1737.
13. George Lyon, A.M.	.	.	{ Settled, 1738. Died, 1793.
14. Adam Cairns	.	.	{ Settled, 1793. Died, 1821.
15. Robert Skene Walker	.	.	{ Settled, 1822. Separated from the State, 18th May 1843. Died, 1854.

1. JOHN GOODEFELLOW. Settled, 1571.—Prior to the Reformation in 1560, he was a member of the Chapter of St. Andrews. He may be the same as John Gudefallo, who was minister of Benholme. He was a friend of John Spotswood, Superintendent of Lothian. Spotswood “left to the poor of the pars of Calder-Comitis., xx merkis, and giffis to Johne Spotswood in Blakisling, and his bairns, xli of that in the hands of Johne Gudefellow, min. of Longforgan, for his help at the schulis.” In Calderwood’s *History*, iii. p. 186, Johne Guidfallow, minister at Longforgunde, is named along with David Robertsons at Rossy.

Literature on Goodefellow.—Calderwood, iii. p. 186; Wodrow, *Biog.*, i. p. 350; *Test. Reg.*; Scott’s *Fasti*, i. p. 174; iii. pp. 714, 857.

¹ During Mr. Hodge’s ministry—in the time of the Rebellion, 1715,—an Episcopal intrusion took place, and for some months Mr. William Elphinston, Episcopal preacher, held the church.

2. NICOL SPITTAL. Settled, 1575.—Spittal was successively minister of Fowlis in Gowrie, Benvie, Longforgan. He died at Dundee on the 9th of April 1576.

Literature.—*Reg. Min.*; *Test. Reg.*; *Reg. Assig.*; Wodrow, *Miscell.*, i. p. 353; Maitland, *Miscell.*, iii.; Scott's *Fasti*, iii. pp. 712, 715, 719.

3. ROBERT RYND. Settled 1590. (Before Rynd came, Patrick Galloway of Fowlis had charge of Longforgan.)

Rynd's father was a somewhat celebrated man in his day. His name occurs for the first time in a list which was approved by the General Assembly of 1560, containing "the names of them quhilks the ministers and commissioners thinks most qualified for the administering of the Word of God and Sacraments, and reading of the commone prayers publicklie in all kirks and congregations, and given up by them everie one within their owne bounds."

Not long after this he was admitted first Protestant minister of Kinnoull, which he held along with the mastership of the Grammar School of Perth. He was a staunch friend of Mr. John Row of Perth, and took a large share in the business of the church. He was one of

those who were appointed to draw up the Second Book of Discipline, was a member of no less than eight Assemblies between 1576 and 1597, and was one of the Commissioners for the trial of the Bishop of Dunkeld. He married Beatrix, a daughter of the family of Pitcairn of that ilk. He died in 1610, at a great age, and was said to have accumulated "great riches," and to have made "a god of his geir."

Row describes in his *History* an interesting interview which took place between Rynd and his friend Mr. John Row, whilst the latter was lying on his deathbed.

"There was one passage remarkable in the tyme of his sickness, a little before his death. The master of the gramer scule, commonlie callit Dominie Rynd, cam to visit him, and said, 'Sir, ye hae monie small bairns, and alas! yee hae little or noe gear to leave them; what will become of them? I fear they beg through the countrie. Sir, yee have not been careful to gather gear to them as yee micht, both at Rome and since ye cam to Scotland.' Mr. John Row turning him to the wall, lay silent a pretty space, pouring out his soul to God. Thereafter, turning himself, he says, 'Dominie, I have been thinking on that yee wes saying to

me. I will not justifie myself, nor say I have been careful enouch to gather gear to my bairnes. I think I micht, and ought to have done more that way than I have done. But, Dominie, I have laid over my bairnes upon God, and the weil ordered covenant, for we must lippen much to the auld charter "Providebit Dominus." But, Dominie, let me tyme about speak to you. Yee have but ae son, and yee have great riches to give him ; and ye mak a god of your gear ; and yee think who but your onlie son—my son, say yee, he will have enough. But, Dominie, it fears me ye have little credit, and farre less comfort be him. Yea, it may be that when my bairns, whom I have laid ower upon God's gracious and all sufficient Providence, may have competencie in the world, your son may have much mister, and beholden to some of mine, for "it is God's blessing that maketh rich." And the event did speak the fulfilling of this prophesie of the dying servant of Jesus Christ, for Mr Row's family were all well provydit for ; and Dominie Rynd, his only rich heir, he wes minister of Dron, and wes a verie prophane and dissolute man ; given to drunkenness and manie evil vices, so that he became verie poore ; and in

his own tyme, for povertie, was forced to sell his bookes to Mr. Johne Row, the schoolmaster of Perth, son to Mr. John Row, minister at Carnock, and grandson to him who uttered the prophesie; and after his death, his wife, for povertie, turned ane gangrell poore woman, selling some small wares, and often was refreshed with meat and drink in the house of one of Mr. John Row, minister at Carnock, his sonnes, minister of Seires, in Fife" (Row's *History*).

Besides Patrick, minister of Dron, William Rynd had three sons in the ministry.¹

(1) Colin was minister successively at For-teviot and Auchtergaven, and then for a time in Ireland. He was latterly in straitened circumstances, and received aid from the Sessions of Kilspindie, Dron, and Aberdalgie.

(2) William was a man of some note. He was the tutor and governor of John, Earl of Gowrie, and went with him and his brother to Padua in 1594.

After the so-called Gowrie Conspiracy in 1600, Rynd suffered much for his alliance with that nobleman. He was "tortured in the

¹ There is a confusion about Rynd's family which has not been cleared up.

boots where he gott . . . chops, so that his legs were crushed, and he sorely tormented, but they could never extort out of him any privitie or knowledge of the fact."

Like Patrick and Colin, William came to be in reduced circumstances; and in 1644 the Kirk Session of Cupar gave to "ane minister callit Mr. William Rynd of ninety-four years of aige, tua dolars."

(3) Robert, minister first of Edmam, second of Merton, then of Fowlis in Gowrie, was presented to Longforgran about 1590 by King James VI. He was a member of the Assembly in 1610. Little is known of him, but his death was startling.

In the *Chronicle of Perth*, this entry occurs: "In the toun of dundee, vpown thursday night the xxix of December 1614 zeiris, Mr James row, minister at Kilspindie, and Mr. Robert Rynd, minister at Langforgown, lyand both in ane bed within the dwelling hous of —— and baith being veill quhen they lay down, were founde vpon the morning efter, both deid."

Row and Rynd were brothers-in-law, Rynd being married to Row's sister, a daughter of the famous Mr. Row of Perth. Rynd died leaving no provision for his family. For his

son, Mr. James, a royal missive was given to the Archbishop of St. Andrews, 24th Feb. following, requiring his presentation to the first competent living which shall fall vacant, "that so he might be a meane to keep his mother, brothers, and sisters from the extreme of necessitie." It is more than doubtful if he got one. Things, however, seem to have brightened for his brother Andrew, minister (first) at Alva, and (secondly) at Tillicoultry. His name appears among the benefactors of Glasgow University, to the building of whose library he gave twenty merks.

Literature.—*Reg. Assig.*, *Sec. Sigill*, and *Pres. St. Andrew's Syn.*, and *Test. Reg.* (St. And. and Edin.); Calderwood, Row's *History*; Scott's *Reformers*, p. 182 and p. 257 (Orig. Letter ii.); Scott's *Fasti*, i. p. 459, 529; *Ibid.* ii. pp. 691, 740; *Ibid.* iii. pp. 715-719, etc.; *Chronicle of Perth*; Wilson's *Presbytery of Perth*; *Mun. Univ. Glasg.*, iii.; Wodrow's *History*; Stevenson's.

4. JAMES JARDEN, A.M. Settled, 1615.—He got his degree from St. Andrews in 1606. Later he studied at the New College. He was presented by King James to Caerlaveroch, but did not accept it. The same year, 1609,

he received presentation to Ferry-Port-on-Craig. Six years later he was translated to Longforgan, where he laboured for fifteen years, dying in October 1630, in the twenty-first year of his ministry, about the age of forty-four. Of Jarden's work we know little. The very year in which he was settled, a large change came over the parish. In that year, 1615, Castle Huntly passed from the family of Gray to that of Lyon. 1623-24 was a year of great hardship all over the district. The frost lasted from Martinmas to the end of January, when it yielded a little. It gathered again shortly after. How hard it was may be judged by this, that "ellewin cairtis with 21 puncheonis of wyne" went up from Dundee to Perth on the ice.

Literature.—*Reg. Sec. Sigill.*, and *Pres. Secs.*, *St. Andrews' Syn.*, and *Test. Reg.* (St. And.); *Bannatyne Miscell.*, iii.; *Scott's Fasti*, ii. p. 426; iii. 715.

5. JOSEPH LAURIE, A.M. Settled, 1630.—Laurie is a man of considerable interest. He was born in Glasgow. His father was Mr. Blaise Laurie, Professor of Greek in the University, and "Regent there from 1583-1598." In a letter (*Letters*, iii. pp. 402-3, Laing's

Edition) to Mr. W. Douglas, Professor of Divinity at Aberdeen, speaking of "famous men of our University and City," Baillie names "Blasius Laurentius, Mr. R. Laurie's grandfather, born with us, and long a Regent in our house, one of the bravest philosophs and humanists of his tyme."

Joseph Laurie received his degree from Glasgow in 1606, and was admitted to Kirkintilloch before September 1613.

He brought a supplication before the Presbytery in 1617 against a reader and musician named Duncan Birnet, who had called him "ane dissembled hypocrite, one whose conscience was so wyde, that cairtes and wains nicht go throw it; ane teacher of the word that was unworthie, ane beggar, and ane beggar's burd, that he had als meikle silver as nicht buy him from the gallows; lastlie, that he would brek his head at the kirk of Leinze." Duncan compeared and acknowledged the slander.

About the same time we read of Laurie visiting the Session of Glasgow, along with Mr. Robert Boyd, "principall commissioner directed for that effect," and Mr. John Blackburn, and Mr. Alexander Rouatt.

Three years later, in 1620, Laurie was translated to Stirling. His next charge was Longforgan, to which he was presented by King Charles I. Baillie calls him "an excellent preacher."

During the time that Laurie was at Longforgan the castle was held by the second Earl of Kinghorne. His sympathies were with the men who, later, subscribed the Covenant. The parish registers (births and marriages) begin in Laurie's time.

He was translated to Perth in the end of 1634. In the account of his settlement we get a good idea of the summary way in which the bishops had come to exercise their jurisdiction in "ordaining ministers, and admitting on their own authority, with small regard either to the judgment of the Presbyteries or the wishes of the congregations of the Church." Here is the only notice of it:—

"At Perth, the fourth of May, 1635—Mr. Ninian Drummond, Moderator. (The former days, there was no exercise or meeting because of the great storm of snow, the lyke not seen in any man's remembrance living at this present.) Whilk day ther was no exercise nor addition, because those who were appointed were not

present. Notwithstanding, the brethren who were present did convene within the revestrie of the Paroch Kirk—to witt, Mess^{rs} John Robertson, Joséph Lawrie, minister of Perth, the said Mr. Joseph being accepted before, be commission of the Archbishop of St. Andrews, Mr. David Weemys," etc.

Laurie did not, however, feel tied to Prelacy, and took part in the measures which shortly after issued in its overthrow, and in the re-establishment of Presbytery as the national form of church government. "On the 29th April, 1638, he took the oath against 'Budds and Bryberie,' declaring that he neither was, nor would be, corrupted to do anything prejudicial to the freedom of the General Assembly about to be held, nor to the Solemn League and Covenant." He does not, however, seem to have been so hearty as some of his friends desired. Baillie writes in 1638: "In all our meetings I marvell that our tounsman, Mr. Joseph Lawrie, hes never appeired: he was putt out by St. Andrewes and the High Commission from Stirling: I took him long since for an excellent preacher; he now serves at St. Johnstoun; I heard he preaches against the bookes (Books of Service); yet did I never

see him in any of our conventions for thir matters."

Laurie was chosen as the first Moderator of the Presbytery under the new system, his colleague, Mr. Robertson, having hitherto held the position permanently by the voice of the Archbishop.

Laurie died in 1640, at the age of fifty-four, and in the twenty-seventh year of his ministry. He left two sons in the ministry ; (1) Thomas of Lesmahago, formerly of Robertoun ; and (2) Robert, who succeeded his father.

Robert Laurie, or, as he is often called, Robert Lowrie or Lawrie, had a curious history, and has left his mark on more than one passage of Scottish Church life. He was in his teens when his father came to Longforgan, and when the home was transferred to Perth had barely reached his majority. Robert was a student for the Church when his father was at Longforgan. The first public notice that we have of him is as a reader and uptaker of the Psalms in Perth. Under date, September 5, 1637, the *Chronicle of Perth* says : "Mr. Robert lawrie admittit reader and uptaker of the psalmes be the prouest, baillies, and counsall, without consent of the ministeris and elderis. Mr. John

robertsone, minister, being present dissentit thairfra, and depairtit, and wold haive hed the full consent not onlie of the ministeris and elderis, but also of the Archbishop of Sanctandros. George bisset dissentit to his admissioun as elder, and efter consentit as counsellor. Mr. Joseph lawrie his father compeirit not, becaus his collige mr. John refussit, zit willing."

Six months later, he took a prominent part in the swearing of the National Covenant at Perth. Says the *Chronicle*: "This (The Confession of faith and bond of Covenant) wes publicklye red befor none on peax day, being the xxv day of marche 1638, be mr. Robert lawrie reader. Mr. Johne robertsone preachit, being ane fast, and the haill kirk and congregatioun tarie suorne thairto, be uphauling of thair hands."

Before he was ordained he acted as the Perth Presbytery Clerk for two years and a half. He was ordained at Perth in 1641, and remained there till 1644, when he was translated to Edinburgh. During his tenure of office in Perth a rather interesting case arose between the Town Council and the Presbytery as to its jurisdiction. The following minute states the case:—"Perth, 30th March, 1642. Mr. Robert

Laurie declared that the Town-Council has made ane Act, ordeeing that Mr. John Robertson, and he sall preach on Sunday, before and afternoon, per vices, and that the Council did send unto him and require him to preach on Sunday before noon; therefore he craved the Presbyterie's judgment as to what answer he sall give them. After consideration, the brethren ordeeded him to answer. The matter is ecclesiastical, and he micht delay untill the Counsell shall propound the matter unto the Presbyterie, and that the Presbyterie consider thereof."

Laurie's first charge in Edinburgh was Trinity College Church. He was translated to the Tron in 1648. One of the things that interested him much in Edinburgh was the Metrical Version of the Psalms; and he had a share in the production of the present Scottish Version of 1650. He was one of those who were appointed by the General Assembly of 1649 to "re-examine the Paraphrase of the Psalmes, and to emit the same for publicke use." In 1650, Jan. 1, we read: "The Commission of the Assembly understanding the paines Mr. Jo. Adamson, Mr. Zacharie Boyd, and Mr. Ro^t Lowrie have been at in the transla-

tion of the Psalmes and other Scripturall Songs in Meeter, and how usefull their travells have been in the correcting of the Old Paraphrase of the Psalmes, and in compiling the New, Doe therefore return them heartie thanks for these their labours, and that the Moderator shew this to Mr. Jo. Adamsone, Mr. Robert Lowrie, and wrytte to Mr. Zacharie Boyd to this purpose." Dr. Laing says that the fact that this version has continued so long in use must be attributed to the care bestowed "by many learned divines to render it at once a simple and faithful paraphrase of the original text." Beattie says of it: "And this, notwithstanding its many imperfections, I cannot help thinking the best."

Laurie seems to have tried the art of Zachary Boyd, and to have written Scriptural Songs. A minute of date 22nd Feb. 1650 runs so: "The Commission understanding that Mr. Ro^t Lowrie has taken some paines in putting the Scripturall Songs in Meter, They therefore desire him to present his labours therein to the Commission at their next meeting." Laing, however, says: "It may be added, that in the Minutes of the Commission no further notice is taken either of these Scriptural Songs by Leitch

or Lowrie ; which do not appear ever to have been printed."

The later notices of Laurie introduce him in a somewhat different and less pleasant light.

When the Presbytery of Edinburgh petitioned Parliament, in 1661, for a meeting of the General Assembly in order to a settlement of the church government, and in favour of keeping the Covenant, he was one of those who were appointed to wait on the Lord High Commissioner Middleton. Before Sir Alexander Durham was crowned lyon king of arms in the face of Parliament in 1661, Laurie preached a sermon in the House on "What shall be done to the man whom the king delighteth to honour?" Next year he was translated to the High Church. His sympathies had become Episcopalian. He was the only, or almost the only minister in Edinburgh who conformed to Episcopacy, and, in consequence, got the nickname of the "Nest Egg." The same year saw him presented to the Deanery. His character seems to have suffered with his change. Wodrow tells us that he tried to calumniate the character of those who were executed for the Pentland rising. "To blacken these noble sufferers, Mr. Robert Lawrie, a little after

their death, declared from one of the pulpits in Edinburgh that they had gone down to the pit with a lie in their right hand, but brought no proofs of his uncharitable and unchristian censure. There was indeed a cause; he was hounded out to this bitter and unjust reflection. Their death and the triumphant nature of it had left deep impressions of the righteousness of their cause and their own innocence; and this public calumny only left the speaker under a blot, yea, the hatred and contempt of many, but did no hurt to the sufferers. Indeed, from the time of these repeated public executions, the Episcopal interest in the kingdom gradually and sensibly decayed, till the prelates, the chief instruments of the bloodshed, were at length laid aside as a public nuisance."

In 1672, Laurie was consecrated at Holyrood Bishop of Brechin, where he continued till his death, some five years later. He did not altogether like Sharp's policy. In 1675 he was in favour of a General Council being held, but gave in to Sharp. Ramsay of Dunblane stuck out a little, but had also to yield. He made "more noise than Laurie the nest egg." Sharp, however, gained the day.

He died, according to Wodrow, a remorseful

death. "So bitter a morsel was a bishopric to many of them, that a little before his death at Edinburgh, he discharged the bellman to cry him by the designation of bishop, but ordered himself to be cried late minister of Edinburgh."

He was a man of considerable ability and of varied learning. He was counted an eloquent preacher. The only thing he published was a sermon, in 1660.

He died at the age of sixty-two, in the thirty-seventh year of his ministry.

6. DAVID BROUNE, A.M. Settled, 1635.—He studied at St. Andrews, where he was laureated in 1612. He was admitted to Essie in 1617, whence he was translated to Longforgan in 1635. Here he laboured till 1644. Beyond the fact that he had a son Patrick, and two daughters Jeane and Annie, little is known of him.

Broune's ministry in Longforgan fell in the stirring times of the Covenant. The lord of Castle Huntly was a staunch Covenanter. That there were others in the parish who sympathised with it strongly, may be judged from the following inscription on a stone in Longforgan churchyard: "Hir rests ane trev covenanter, Androv Smyth, in Hvntlie, aged

63, 1643. My savl to praise the lord. A. S.; E. F. Memento Mori." Was Andrew Smith, the "true covenanter," a descendant of the worthy matron who succoured William Wallace, a still earlier champion of Scottish liberty?

It was in Broune's time, also, that the teinds of Longforgan were assigned to Dundee. The stipend in Longforgan was quite modest, and when the tithes came to be realised, Broune thought that he ought to have some augmentation, and so "desired that the Council would tak some course in a fair way rather than that he should be put to seek provision for his kirk be law." This desire the Council were good enough to "tak in good pairt," and they agreed "to meet with him and think upon the best ways for his sattling." The meeting succeeded in making an arrangement for the future, but when Mr. David "still desired satisfaction for his stipend of 1642," the Council "continued the giving answer until the next occasion." The next occasion does not seem ever to have come. Broune died in 1646.

7. ALEXANDER MYLNE. Settled, 1649. —By King Charles' charter, the burgh had now the patronage of the kirk of Longforgan.

Several years passed before a settlement was effected. It might be supposed that this was due to irritation at the lairds and the parishioners who had frowned at the rights of the town, or that it was due to the greed of the burgh in seeking to get the tithes for the use of the common good. But the records of the city show that the matter was early discussed by the Council, which "considering how necessary it is that the kirk be weill provided with ane able and qualifeit man for serving the cure there, and being informed of the literature and qualification of Mr. Alexander Mylne, expectant in divinity, resolved and ordained that ane presentation be drawn up to him to the kirk and modifest stipend."

Mylne was the son of one of the bailies. He studied at St. Andrews, where he got his degree in 1639. Ten years later, he was admitted to Longforgan.

In 1661 he was translated to the Second Charge, or South Church of Dundee. He died four years after, in 1665, about the age of forty-seven. "He was proprietor of the town and lands of Pilmore, and bequeathed to the kirk-session j^c xxxiii li. vi s. viij d. for behoof of the poor. He marr. Agnes Fletcher, and had

four sons and a daugh. Alexander served heir 10th Nov. 1666, James, Thomas, George, and Margaret. His lady, 'of her voluntary goodness, gifted and dedicated, 24th July 1659, table cloths and towels to the service of the kirk of Longforgan in all tyme heir after.'"

Alexander Mylne's father, the bailie, and his brother Thomas, are both supposed to have perished during the siege of Dundee in 1651, the latter at the early age of twenty-two. There are two stones in the Howff placed by Alexander, which record in a glowing way their worth. The one to his brother bears that it was put up by Magister Alex. Milne, Pastor Forgonensis (Mr. Alex. Milne, minister of Longforgan). It was of Mr. Mylne that Earl Patrick borrowed a bed when he came to Castle Lyon in 1660.

From Mr. Mylne the family of Mylne of Mylnefield is descended. This family was known as Mylne of Mylnefield from about the end of the seventeenth century. The house is beautifully situated on a rising ground a little to the south of the turnpike, and nearly midway between the villages of Longforgan and Invergowrie. It has some noble trees about it, and its grounds offer some of the most charming views in the district. Mr. Thomas Mylne, the

laird in the second half of last century, was a man of enterprise. He did a great deal to improve the land, and the parks of Mylnfield had a name for the sheep they reared. Since then the estate has been broken up. The house and surrounding policies are now the property of the Misses Brand. From the style of its architecture the oldest part of the house is judged to be three hundred years old.

8. JAMES MIDDILTOUNE. Settled, 1661.—Middiltoune was ordained at Montrose in 1659, whence he was translated to Longforgan in 1661. He died in 1672, in the thirteenth year of his ministry. His wife's name was Elizabeth Murray, and he had a son John and a daughter Helen. "His books, with utencils and abulzements, were estimat at ii^c li. Frie geir, d. d., v^c xxxii li. xiv s. iiij d."

The most interesting episode, perhaps, in the church records of the day is the baptism of Earl Patrick's eldest son. A large company, including the High Commissioner's wife, Lady Middleton, was staying at the castle. The baptism took place on the 19th May 1663. The record tells how on that day John, Lord Lyon, eldest lawful son to the noble and potent Earl Patrick, procreat betwixt him and Dame Helen

Middletone his spouse, was presented by the said noble Earl and baptized by Mr. Jas. Middletone, our own minister, with all solemnities requisite. Among those present were the Earls of Errol, Morton, Panmure, Sirs Geo. Kinnaird, Hay of Megginch, etc.

One event of more public note in the parish occurred the year in which Middiltoune died. In 1672, Charles II. granted a charter in favour of Earl Patrick of Strathmore, erecting Longforgan into a free burgh of barony, "with power to erect and constitute bailies, burgesses, clerks, officers, sergeants, etc., and to admit all kinds of trades to a variety of privileges ; to have a weekly market within the burgh, and to have two free yearly fairs . . . each to last three days." It is to be feared that Longforgan has never risen to its privilege of erecting and constituting bailies and burgesses. By the same charter the barony of Longforgan was erected into a lordship, to be called the Lordship of Lyon. It is likely that it was at this time that the castle ceased to be known as Castle Huntly and came to be known as Castle Lyon, a name which it bore for over one hundred years.

The feudal system was then in full force. Everyone in the village was subject to the

castle. As much as three-fourths of the rent was paid in kind in 1667, and part of the rest in constant service.

9. ALEXANDER SYMMER, A.M. Settled, 1673. —He was a student at St. Andrews St. Salvator's College, and received his degree in 1667. Having passed his trials before the Presbytery, he was ordained at Longforgan on the 7th May 1673. He laboured there for ten years and a half, dying in October 1683, about the age of thirty-six, "an young man unmarried." "His books and some little plenishing were estimat at j^c xxxiii li. vi s. viij d., drogs furnished the tyme of his deceis j^c li. Frie geir, d. d., iiij^c xcvij li."

The 8th volume of the Longforgan Session Records begins with Mr. Symmer's ministry. The first page is pasted down ; but, on May 8, 1673, we read that both sermons were preached by our own minister. He seems to have been a painstaking man. He took from July 1673 to May 1674 to overtake nine verses of the First Epistle of John, which was his "ordinary." He was pretty often sick, which explains the large expenditure on drugs referred to. His place on these occasions was frequently taken by Expectants, who correspond to Probationers.

Rather a curious reference occurs to his absence on March 1, 1674: "One sermon preached by Mr. John Dunbar (the day being tempestuouss) upon 20 Job 2ⁿ ver.: our own min^r being diuerted by y^e death and buriall of ane Aunt."

There are a good many notices in the Records of the School. But it does not appear that they indulged their teacher. One entry, in 1683, runs: "Given out for four dealls to be a bed to the Schoolm^r, 01: 20: 09."

Money, however, was rather scarce. In 1683 "the money in the box being compted amounted to 500 Merks with a 20 merk of Gold." There was, notwithstanding, every desire to help forward the industrious, and one of the grants given was a grant to Andrew Hallay, "Student att the Old Colledge in St. Andrews to help to Lawreate him."

It was at this time not uncommon to bury in the church. Burial in kirks, as is known, had been forbidden by more than one act of the Assembly. Cf. 1588, 1643. Some of the lairds, however, insisted on doing what their fathers had done, and broke church doors to do it. In some places the practice was tacitly allowed. It was so in Longforgan.

There are three payments in two years for

a burial-place in the church, one of 10 marks in 1679 by "the good wife off Templehall for a Libertie to burie her daughter in the Church," one by Lochtown in 1681 for "a buriall place for two children in the church," and another by William Smith "for a buriall place to his son in the church."

Mr. Symmer had his difficulties to face with high and low, but he carried them through successfully. One of his greatest troublers was Sir Geo. Kinnaird. The head of the Inchtur branch of this family succeeded in 1643 in the era of the Civil War. We know from the "Rentall of the County of Perth," made up in 1649, the extent of his patrimony in the Carse and in Longforgan. We read—

"Longforgan Parish.

Laird of Inchtur, for Drymmie, Whelplaw, Unthank, and his part of Rawes, £549, 6s. 8d."

When Charles II. ascended the throne, Sir George got a charter under the Great Seal of the lands and baronies of Forgan and Fowlis. He was created Baron Kinnaird in 1682, and, as has been mentioned before, his name appears, along with that of Strathmore, in more than one of those lamentable documents intended to crush

the Covenanters. The church records prove that he was anything but a high-toned man.

During Mr. Symmer's ministry the church itself seems to have been in a sad condition. Shortly before he died, in the summer of 1683, Earl Patrick tells us that "when the roofoe of the Quire of the Church of Longforgane was altogether ruinous, it gott a new roofoe att the common charge of the heritors." He adds: "I took occasione att the same time to reforme my loft and seat of the church and to build a rounge off it for a retyring place betwixt sermons" (p. 36, *Bk. Rec.*). Part of this building still exists. It is a square building standing diagonally at the rear of the present church. When the old church stood, it was joined to it. The lower part is used as the Castle Huntly burying-place. Above it was the room where the laird stayed between sermons. After the Strathmores left Castle Lyon, it served for a time as a session-house. Earl Patrick has two quaint notices in his *Book of Record* of the payment of the work: "William Rennay in Dundee hes gott towards his payment for the painting (such as it is) of the roofs of the Quir of Longforgone 40 lib. and a boll of meall." "The Glazier's acct. of glass and weir for my

new loft at the Church of Longforgan came to in about 60 lib. w^{ch} I ordered to be payed by my factor att Auchterhouse, it comprehended lykwayes the repairing of some broken glass windows att Castle Lyon."

Andrew Wright, Lord Strathmore's clever wright, did a good deal of work at the church. 38 lib. was paid to a man Alison in Dundee for 100 dales for the church. The earl has a curious entry about it: "There was 100 dales brought last year for the use of the church the payment of which has been forgott, and on alisone having undiscreetly charged my servants with it who bought them who aught rather first to have acquainted me, upon the knowledge thereof I have immediately ordered the payment by Thomas Steel in Dundee."

10. DAVID FORRESTER, A.M. Settled, 1684. —The Record of Sept. 7, 1684, says: "Mr. David Forrester entred minister att Longforgan this day. Previous to this he had been at Lauder." Forrester was a student at St. Andrews, where he got his degree in 1652. Licensed in 1656, he went to Lauder. Forrester had some difficulties at Lauder, but he was successful in raising a church, and took a considerable share in advocating Episcopal

views. He was a man of position and means, being proprietor of Milnhill, to which his son Alexander, advocate, succeeded. (Cf. *Tombst, Davidis Forrester de Milnhill.*) He was also a partner in the disastrous Darien Company. "Mr. David Forrester, minister at Longfor-gen," is entered in the books of the Company as holding stock to the value of £100. Several local names appear in the list. Thomas Miln of Miln-field held £200; Lord Strathmore, who then had Castle Huntly, £500; Rachel Zeaman, relict of Mr. George Forrester of Knap, £100. Of names a little further afield, we find Lord Kinnaird held £700, Duncan of Lundie £1000, the minister of Foulis £100, and Drummond of Megginsh £500.

The Forresters were a prominent Dundee family about this time, and one of Mr. David's ancestors had frequently been Provost of the city. Earl Patrick of Strathmore had many transactions with Alexander Forrester. Before he set out for the west with his regiment, he received from Alexander Forrester of Millhill 333 lib. 6 ss. 8 d.

There are some interesting glimpses in the Session Records of the parish life during his ministry. The Strathmore family occupied the

castle, and there was sometimes service at it. Their influence was considerable, and we find mention of the chaplain and other friends of the family preaching. The present church tower bears the following inscription: "Founded in the year 1690, and finished of the charge of Patrick Earle of Strathmore and Kinghorn, Viscount Lyon, Lord Glammiss, etc. The bells were giv'n by the session and the clock by the frank contributions of the people." The bell presently used at Invergowrie mission church was brought from Longforgan, and bears the date 1690.

It would appear that Mr. Forrester was a man of vigour. One of his services was to form a new Session, "since a great part of the old Sessioners are dead, and they which remain earnestly desire to goe of for some time at least, having been so long in place, that so others may have their turn." After the new elders were appointed, there were ten, and in special matters of importance the heritors were to sit with and help them. These men were told off to work. One Sabbath it was intimated from the pulpit "that the Elders are to look their Quarters before, after, and in time of Sermon, and if any be found, as is usuall, in

this town or elsewhere vaging abroad or keeping from the Church, th'yle be brought to publick censure." Sunday drinking was evidently a crying evil. Not long before this, it was resolved by the Session that "y^e two y^t collect y^e poors' money go through y^e Brewers houses of this Town of Longforgan in time of Sermon." There were three at this time. It may, however, be feared that the Church was too little alive to the need of having nothing to do with ill-timed practices. There are a good many such entries as these :—"Giv'n out to y^e Masons and Wrights this week as drink money." "Giv'n for Ale at repairing y^e Churchyard Trees." "To the Clocksmith (for his diligence) to drink." "Giv'n to y^e Wrights at mounting y^e Sessione house as Drink-money." "To y^e E: of Strathmore his Cairters at y^r redding y^e Churchyaird, as drink money." "To pay ale spent at her funerall." A good many of the cases of discipline arose in connection with drink. The tone was rather low on the subject, which may also be said in regard to cases of immorality.

If it did not boast of bailies, Longforgan seems, at least, to have boasted of a town's piper in those days. His name was Patrick Morton. He was summoned once



LONGFORGAN CHURCH WITH TOWER OF 1690.

before the Session for drunkenness, and for speaking in the church in time of worship through his sleep. The piper was somewhat refractory till he was summoned the third time, when he "compear'd and willingly humbl'd himself before y^e Session for his fault in crying out Who pays me in time of Sermon, and he was absolv'd."

One curious entry occurs in regard to the schools. Anything like private adventure was frowned upon. A woman took up a school in 1697, but it was quickly put a stop to. "The Beddalls appointed to discharge this town a woman who had tak'n up a school contrair to all former practise and order, and all such attempts either in this town or up and down y^e parish are prohibite y^t so y^e publick be not wrong'd." When Rollock, named Commissary of Angus and the Carse of Gowrie in 1580, was appointed to the High School of Edinburgh, the burgesses were required to send their children there, or "pay to Rollock a penalty for each boy elsewhere instructed" (Stevens, *High School*, p. 17). Mr. Forrester and his Session seem to have been prompted in their ways by kindly motives. It was once, for example, enacted that henceforth no pledges

should be taken at contracts, but only sufficient caution, and that in measure from the poor, "since people can scarce want their money till due time of returning y^m come."

Another entry is perhaps less considerate, but it gives a peep into the times: "It's also ordered y^t no Brydegroom kiss his bryde before y^e Minister, under the pain of ten merk."

On the whole, we should say that the minister and Session seem to have taken an intelligent interest in the state of the church. It is a little amusing to break up into detail what we generally now slump as "Sundries." One item stands: "Giv'n out this week for 600 nails." Another: "Giv'n to the Beddall for soweing the thongs of the Bells Tongues." Another: "For prins to y^e fastening y^e Table Cloath."

One of the things that engaged a good deal of attention was the clock. As already mentioned, the clock was gifted by the people. But it seems to have been a poor bargain, and was all along a costly and a troublesome thing. In 1694 there was "giv'n out to David Lyon at Castle Lyon for his gilding and painting y^e Horologes, 65 lb. 18 s. 6 d. Shortly after, we read of a fee being given to the officer for

going twice for the clocksmith, and "because he's not yet come he's to be sent for again that the Clock prove not useless." The following amusing notice occurs in 1722. The new beadle was to get £8 Scots for his duties and 10 merks money "for waiting on the clock in case it continue going." The technical term seemed to be "waiting on the clock," which must have been tedious, for on one occasion it stood five years without going. The clock was reconstructed by an "ingenious self-taught carpenter" in 1878.

It may be of interest to say a little of the services of the church.

Mr. Forrester had a reader associated with him, called Mr. Greenhill. There were two services on the Sunday. We have little evidence as to how these were attended. On the one hand church discipline was pretty strong in the matter, but on the other there are references to vaging about and loitering in the brewers' houses. Forrester was determined to improve Sunday observance. The beadle, a worthless scamp, who was afterwards turned off for "his many gross faults," was in the habit of making graves on the Sabbath. That was forbidden "except on case of necessity," and

an earnest attempt was made to gather the people to worship.

The Communion was celebrated twice a year—the times, however, varied. There was more than one diet. “The Communion intimated this day fourth-night for y^e first dyet; this day twenty days for y^e last dyet.” In 1678 we read of the Action Sermon being appointed to begin “precisely by 9 off the clock.”

The minister appointed the elders “their severall places in geting about the Sacrament of the Supper.”

One of the entries relating to the Communion may be given :—

Oct. 23. 1693.

Given for the Communion Elements.

For Thirteen Pints of Wine	.	.	23 : 08 : 00
It. for bringing it home	.	.	00 : 07 : 00
Giv'n out to pay y ^e Bread	.	.	02 : 16 : 00
Giv'n for prineing y ^e Table Cloaths	.	.	00 : 02 : 00
Giv'n to y ^e Beddall for his shoes	.	.	01 : 10 : 00
Item. To him as his Fee	.	.	06 : 00 : 00

Occasionally in those times there was no sermon, sometimes because of the minister's indisposition, once during the vacancy after Forrester's death on account of “the letter for y^e Min^r who was to preach being miscaried,” and now and then because “the ways were not

passible by the abundance of snow daily falling down." Both during Mr. Symmer's and Mr. Forrester's ministry, great care was taken in the disposal of the church money. Some of the gifts to the poor are quaintly expressed. There are such entries as these :—
"To y^e Poor." "To the common poor." "To our own poor." "To the ordinar Poor." "To poor men at the door." "Given to a daft man." "Given to a distressed Gentilewoman." "Given to a distressed poor passenger." "Given to a poor bodie." "Given to ane object of pitee." "Given to a vagabond." "Given to ane miserable object." "Given to more than an ordinary beggar." "Given to 24 ordinary beggars." "Given to Robert Young, a poor man, to help him to buy a cow, one pound sterling." "To a poor boy to buy a psalme book." "To a poor boy to buy a New Testament." "To a poor minister called Mr. Al. Campbell." "Giv'n to Jo. Reddin, a broken Glasgow Merchant who had a printed Counsell's warrant to relieve him on his way."

It will be seen from the following entries how cosmopolitan were the Longforgan charities. "Given to a Grecian priest named Mercury Sascurie." "To ane Irish Protestant."

“To a persecuted Polonian.” “To a distress’d Irish man.” “To a professour of Tongues fled from France.” “To a Sea-man newly plundered by y^e French.” And in 1695, an Act was read for a collection “for y^e relief of 7 captive Christians in Barbary.” None, however, of the sums was deadly. More than likely some of these cases were frauds. Possibly the distinguished “professour of Tongues” from France, who was glad to get a coin at Longforgan church, was a stowaway in one of Earl Patrick’s ships. And while alive to the honour of a visit from a Grecian priest, the mention of Mercury Sascurie recalls the lines in William Lithgow’s *Scotland’s Welcome to her Native Sonne* concerning vagabonding Greeks.

“There’s to a needfull Caiiat, I’le set forth,
For eu’ry Noble Lord, and Man of worth,
For Bishops, Preachers, euery towne, and place,
Where *vagabounding Greeks*, use now to trace ;
Deluding and deceauing you, with leyes,
And Testimonials fals ; making you beleeeue,
They must their wives, their Bairnes, or friends releive.”

We have found little trace in the records of anything like witchcraft. As is well known, a belief in witches was widespread. Perthshire was not behind the other counties in this faith. There is an old rhyme, relating to the Carse,

which is said to have been used by the witches as an incantation when about to supply themselves with milk from the cattle of their neighbours. It runs—

“Meares’ milk, and deers’ milk,
And every beast that bears milk,
Between St. Johnston and Dundee,
Come a’ to me, come a’ to me.”

But that there were people in Longforgan swayed by the power of witchcraft, the following incident from the church records shows :—

On June 28th, 1696, Jean Anderson gave in a claim against Mason Gil. Blyth’s wife, for “scolding her and calling her a witch,” and that she would prove her claim laid 03 l. 14 s. 00 d. Two days later, Jean Morom the wife was called to the Session, and “being pos’d with the crime gave no direct answer, but frivolously replay’d if she said any such thing it was more than she knew or minded of.” Witnesses were accordingly called, but none testified except John Mitchell. He “could not mind everything y^t past in their scolding, but only this that she said avoid Satan. So nothing directly prov’n and the Session desiring peace, call’d in Jean Anderson, who by the intercession of the Elders and other friends, was

content to be at peace with her neighbour Jean Morom, provyding she would humble her-self before the Session and the witnesses for calling her a witch, etc. To which at length the said Jean condescends, and so the people about call'd in with the witnesses, on her knees with tears, she beg'd pardon that ever she had offended God in such a manner, by calling her neighbour a witch and in pronouncing against her those words: You're not gracy, avoyd Satan, God be 'twixt the and me, and entreated her neighbour to be reconciled with her and so absolved."

On August 1, 1697, there was no sermon, because of the minister's indisposition. Three days later we read: "Our Minister, Mr. David Forrester, departed this life." Ten months after, the box and Communion tokens, together with the cup, "were given up by ye Min^r Relict," and with this the last Episcopal ministry in Longforgan church may be said to have closed. Mr. Forrester was in the sixty-third year of his age. So far as we know, with the exception of Mr. Walker, who wrote the *New Statistical Account* of the parish, Mr. Forrester has the honour of being the only Longforgan minister who has done any

literary work, and his book was published before he came to it.

The title of his book is—*The Differences of the Time in three Dialogues*: The first, anent Episcopacy; The second, anent the obligation of the Covenants against Episcopacy; The third, anent Separation: Intended for the quieting the minds of people, and settling them in more Peace and Unity.

It is a 12mo., printed in Edinburgh, 1679. The Preface indicates its object: "Separation, which is the Epidemical Disease of the Time, came to such a height last Summer 1678, that like a Flood it almost carried all before it, in many places of the Land. These Dialogues were then written. The Author, living among a People who were in hazard to be draiven away with the spait of the Time, thought it his duty to fortifie them against the danger, by letting them see the sin and unwarrantableness of these dividing Practices, which were now grown to be in fashion. And this, together with the Activity and Concurrence of Magistrats in the Place who were careful to suppress the beginnings of Schism in the Bud; was found not to be in vain; for through the blessing of God that People hath hitherto stood their ground;

for which, they indeed deserve commendation ; though at first sundry of them out of Novelty went to field meetings, yet presently they returned to the ways of Peace and Order, a very few excepted."

It is a book of 225 pages. It is in the dialogue form "betwixt a Doubting Person and an Informer."

The 1st chapter (105 pages) is an argument for the lawfulness of Episcopacy, seeking at the same time to prove more, from (*a*) Scripture, (*b*) the most primitive times following the Apostles, (*c*) Confessions and Concessions of the ablest Protestant Divines.

The 2nd Dialogue discusses more shortly the obligatoriness of the Covenants against Episcopacy. And both were written to show in Cap. III. that those who separated from the Church did so on unsatisfactory grounds, and were guilty of Schism.

The book is full of learning and quotations from the Fathers and Reformed Theologians. It is milder at the beginning than at the close, and is marked by a good deal of special pleading. It is bitter on the Field Preachers; and on those who denounced and forsook the Intruding Ministers.

It may be added as a further comment on Forrester and his book that his name appears in the list of late Episcopal ministers who subscribed an address to the General Assembly of 1692. The Carse, unfortunately, had too many of these changelings. It was of this Assembly that Dr. Arch. Pitcairne wrote his fierce satire, "Babell."

On the north wall, within the present church, there is a monumental slab to his memory, with an inscription in Latin. It was raised by his two daughters, Martha and Magdalena, and speaks of him as a most faithful pastor and "*viri vitae integritate eruditione et orthodoxia ornatissimi*," *i.e.* "a man most highly distinguished by integrity of life, erudition, and orthodoxy."

Martha and Magdalena Forrester erected also in the Howff, Dundee, a handsome tombstone in memory of their brother, Mr. Alex. Forrester de Milnhill. The Latin inscription is very laudatory. He died in 1715, at the age of forty-nine, and was succeeded at Millhill by his brother John.

The slab in the west wall of the church bears the date 1698.

11. THOMAS MITCHELL, A.M. Settled, 1702.

At Mr. Forrester's death there was a somewhat prolonged vacancy. It lasted about five years. During this time a good number of ministers preached at Longforgan, including John Forrester of Stirling, described as a burning and shining light, Lyon of Kinnettles, Lyon of Tannadice, Lyon of Rescobie, evidently friends of the Strathmore family, also Balvaird of Kirkden, his chaplain, and the Governour to the Master of Kinnaird. A week after Forrester died, the elders ordered the "Clerk to record y^e places of y^e texts in time coming." Whether this was intended to discourage the repetition of old sermons, we cannot say, but it is interesting to know the very texts which were preached upon, two hundred years ago, in Longforgan.

The members of Session in those days had quite a keen eye to their rights. Here is a minute of Oct. 4, 1697: "It being certain that Janet Murray in Milfield is contracted and proclaimed w^t Geo. Martin in Liff, the Sess. Clerk is appointed to write to y^e Min^r of Liff to desist in y^r matter till he get a line from this place showing y^t all dues are pay'd here."

The Earl of Strathmore took an active part

in the affairs of the kirk. It is mentioned in the Presbytery Records that Mr. John Forrester was asked to commune with the Earl anent the planting of Longforgan. During the last years things do not seem to have prospered, and the church stood sorely in need of elders. In 1699, Lord Strathmore wrote a letter to the Presbytery asking them "to constitute an eldership in the parish of Longforgan." He enclosed, at the same time, a list of persons whom he thought fit to be elders. Messrs. Christison and Orr were appointed to examine the fifteen persons named. In due time they presented their report to the Presbytery. Some of its details are curious. Five were absent from the examination. One refused to accept office. Six satisfied the examiners as to their knowledge; they owned the Confession of Faith and the church government then established, and kept up the worship of God in the family. Three are spoken of as being weak in knowledge. Of these, one "doth not ordinarily pray in his family," while another "prays with his wife, but not with his family."

In 1702 the vacancy was filled by the appointment of Thomas Mitchell. The facts of his life are few. His first appointment was

as schoolmaster at St. Martins. In 1697 he was licensed by the Presbytery of Dalkeith. Two years later, he was ordained at Coupar-Angus, whence he was translated to Longforgan in 1702. He demitted in 1708, and died in 1713, about the age of forty-one, in the fifteenth year of his ministry. "His books were estimat at vj^c li., furniture, etc., ij^c li., Inventar and debts, ij^m j^c lv li."

The only interest that belongs to Mitchell's name arises in connection with his father and his brother. His father was for long a minister in Dundee. He was keenly interested in the Quaker Question, and published (1) A Dialogue between a Quaker and a Stable Christian; (2) "Ane sober Answer to an angry pamphlet, or a Reply to Robert Barclay's Book Truth cleared of calumnies; (3) Ane Catechisme.

His brother William was a somewhat distinguished man. There are some interesting references to him in Wodrow's *Correspondence*. Wodrow says of him that "he was one of our chief men, and singularly useful many years." After Principal Carstares' death, he was recognised as the leader of the Church, and on account of his gifts as a preacher and as a

speaker, and "being perhaps the most wealthy minister in Scotland, had great influence at Court." In 1718 he received the thanks of the General Assembly for a gift of £100 to the Society for Propagating Christian Knowledge. Mitchell has the distinction of having occupied the chair of the General Assembly perhaps a greater number of times than any one else. Carstares was Moderator four times, Mitchell five, the last time being appointed by a single vote. Wodrow says: "As I reckoned it on my buttons, Mr. Mitchell had but one, and I am pretty sure he had not two." There are some quaint descriptions of his appearances in the Assembly in Wodrow's letters to his wife. On one sermon he makes a suggestive comment: "This day we had an excellent sermon by Mr. Mitchell, upon Zech. vi. 13, upon the regal power of Christ in his church. It were a pity but it were printed, but the sermons that are most proper for the press do not readily come there."

12. JAMES HODGE. Settled, 1709. — Mr. Hodge began his ministry at Mains in 1707, from whence he was translated to Longforgan in August 1709, where he laboured till his death in 1737.

One short break took place during the Rebellion in 1715. That was a troubled time for more than one in the neighbourhood. The godly Mr. Ramsay of Collace had his house attacked by the rebels who held Perth, and he was compelled to retire. But, before long, the cloud lifted, and the Duke of Argyle paralysed the rebel forces. During this period Mr. Hodge was obliged to leave for a time. His absence was a short one, but it was marked by an Episcopal intrusion. This was helped by the sympathies of the Strathmore family being cast with the Pretender, who paid Castle Huntly a flying visit in 1716. There are no minutes in the Longforgan Records between Sept. 4, 1715, and Feb. 19, 1716. But a note says: "Observe. That in regard the unhappy and unnatural rebellion headed by the late Earle of Marr in favour of a Popish Pretender had the entire management of this Countrey; Ministers for their safety were oblidge to retire South so that we had no sermon by our own Minister (Mr. William Elphistoun, Episcopal Preacher intruding then into the Church) untill the first Sabbath of February ensueing when His Majestie King George his forces under the command of

His Grace the Duke of Argile dispersed the rebels and reduced this Countrey to its former liberties."

A good deal of confusion and difficulty was introduced by the Episcopal intrusion. Moneys were unaccounted for, and parties proved false. The Presbytery had to appoint that "Precentors and Beddals within their bounds who did officiate in these Stations in any parishes where Kirks were intruded upon should be deposed." John Bathie, the beadle of Longforgan, was one of the offenders, and was accordingly suspended from his office, but a month later was reinstated, having "acknowledged his fault" and "professed sorrow therefore . . . with Certification to be proceeded against, if he be not more cautious for the future." The schoolmaster was also deprived of his office amongst other things for having attended King James in Dundee, and having his child baptized by an Episcopal preacher. A thanksgiving service for the ending of the Rebellion was held as appointed by Government, in June 1716, when Mr. Hodge preached on the text Esther cap. ix. i.

The parish does not seem to have been in a very healthy state when Mr. Hodge was settled. The Sabbath Day was much profaned

by people "walking in the streets and drinking in the change houses of this town in time of sermon." The following entry gives a peep into the sort of life which was too prevalent in the Carse :—

June 1716. "The Minister represented that he upon the representation to him of a design the herds in their bounds had agreed to meet within this parish this day (being the Lord's day) in order to fight; ordered some persons to waite the place of their designed meeting, in order to y^r being prosecute as Profaner of the Sabbath. Then the several elders told that upon the same representation made to them, they took care to discharge all their own and neighbours' herds within this parish from the said meeting. The session after enquiry whose herds had been their conveyed, they find those only in the parishes of Erroll and Inchturre mett in the place to the number of eightie persons, but that there was none within this parish there, and these herds understanding they were tak'n notice of, removed out of the parish with their design of fighting frustrate. The session taking this affair under their consideration, and finding the Sabbath day would be greatly profaned by such ane

unaccountable practice, judged it fit that some notice be taken of these herds who came to the place, and for that effect recommends to the Minister to write to the Minister of Errol and Inchsture thereanent." Cases of immorality were painfully common, which would seem to indicate rather a low tone in the parish. Mr. Hodge was resolute in dealing with every form of open sin. He was strict to a fault, and highly conscientious in his dealings with his people. One man guilty of adultery had to appear eighteen times before the congregation, and, on three of those occasions, in sackcloth. There were a good many appearances in sackcloth about this time. A person guilty of fornication had to appear three times, and one who had made a relapse six times; and it was enacted in 1725 that if any persons should "in time coming be found guilty of antenuptial fornication, they shall be liable to the same penalty with other fornicators."

One of the much frequented institutions of the parish was the Stool of Repentance. There are some curious references to it. Andrew Deuchars the wright got 8 lbs. in 1731 "for making a new stool of Repentance of his

own timber and for mending seats in the kirk." The same year 12s. was paid "for materials to colour the stool of repentance," and three months later 8s. "for running in Balls and for lead at y^e Stool of Repentance." It would seem from the Records that the Stool was never empty.

In other ways things were in rather a depressed state. Mr. Hodge had to act both as Precentor and Session Clerk, and upon his shoulders the big share of every matter fell. Cases of discipline were both many and heavy, and it now and then needed the interposition of an authority like the factor of the Countess of Strathmore to bring offending parties to book. Two youths were summoned in 1731 for "fighting together and beating one another in the kirk, and that in the very time of worship." One of the lads objected, and the factor to the Countess of Strathmore was appealed to to interpose his authority and oblige him to come. This countess was the widow of Lord Strathmore who was killed at Forfar.

One practice that prevailed during Mr. Hodge's time was lending money to suitable persons. Little seems ever to have been lost

in this way, though there were slight mishaps. Moreover, advances were made to people for special ends. A hundred marks Scots were left in 1719 for the use of the poor by George Greenhill, the late gardener at Castle Lyon, which was given to the Presbytery Bursar. Frequent mention is made of moneys "received from Mr. James Duncan, professour of philosophy in y^e Old Colledge of St. Andrews" in "part payment of a sum of 300 merks borrowed by him from the session." Of Professor Duncan's career next to nothing is known. There is no complete list of Professors in St. Andrews previous to the middle of last century. But it appears from the Matriculation Book that Duncan was Regent and Professor of Philosophy in St. Salvator's College from 1716-17 to 1722-23 at least. These are the first and last years in which his name appears.

Two or three of the entries in the Session Records may be given, partly for their quaintness and partly for the peep they give us into the thoughts and the doings of Mr. Hodge and his Session.

Collections were made—(1) "for the Relief of the widows and orphans of the fishermen in the Mearns ;" (2) "for the Relief of the French

Protestants in Saxony and for the Scots Presbyterian congregation in New York ;” (3) “for William Duncane who had his house brunt,” and “for Francis Nicol who had his horse, the mean of his livelihood, taken from him ;” (4) “for the Bridge of Strone,” etc.

Several Fasts and Thanksgivings were held.

Oct. 1726. “For a tree to support my Lord Kinnaird’s loft, £1, 4s.” “It being use and wont y^t the collections at marriages belong to the precentor and church officer equally to be divided betwixt them, the Session continues the same.” “Sold of uncurrent half-pennies, etc.” “Mrs. Buchan, the minister of St. Kilda’s relict, 12s.”

Mr. Hodge was married to Margaret Scrimgeour, and had five of a family—a son and four daughters.

One of the daughters, Jean, was married in 1732 to John Guthrie, younger of that ilk. We read of a collection being made on the Wednesday that they were kirked. One of Jean’s descendants became wife of the Laird of Mylnefield.

Mr. Hodge died Nov. 21, 1737. He was much respected by his people, and has left an

example of painstaking, faithful service. Mr. Hodge deserves mention also as a benefactor of the poor in Longforgan, having left 400 merks for their benefit. Mr. Hodge was laird of Bathkemmer.

Note on William Elphinston: He was settled at Logie in 1687, but "was deprived for not reading the Proclamation of the Estates, and not praying for their majesties William and Mary. He officiated as Episcopal min. at Longforgan in March 1709, read the burial service at the funeral of Mr. Silv. Lammie, min. of Essie and Nevay, was deposed by the Presb. of Dundee 26th Dec. 1716 for disloyalty; and died at Edinburgh, 9th May 1723. He marr. a daugh. of Mr. Andrew Honyman, min. of Kinneff, had a son James, author of several miscellaneous works, and a daugh., who marr. Mr. William Strachan, Kings Printer" (Scott's *Fasti*, ii. 736).

13. GEORGE LYON, A.M. Settled, 1738.—The story of the vacancy at Longforgan is of some interest. Not long after the death of Mr. Hodge, a meeting of the elders was held, at which, "taking to their consideration the present desolate situation of this parish since the death of their late Rev^d and worthy pastor,

and judging it their duty to contribute to the speedy settlement thereof, with the consent of heritors and heads of families, did and hereby do appoint Alex. Jack etc . . . two of their number to attend the Rev^d. Presbytery of Dundee." They asked them to use their interest with the Presbyteries of Meigle and Forfar to get Mr. George Lyon and Mr. Robert Maxwell, preachers of the gospel in their bounds, to preach at Longforgan.

Lyon was chosen. When the heritors and elders asked the Presbytery to moderate a call, the famous Mr. Willison was appointed to preach. Four months later, in September 1738, Mr. Lyon was ordained to the parish.

A good deal of interest attaches to the name of Mr. Lyon on account of his illustrious ancestry and his distinguished descendants, as well as on account of the long and honourable service he gave to the Church. Mr. Lyon could lay claim to a "lang pedigree." He was a descendant of the ancient house of De Leonne in France, who attended William the Duke of Normandy in his conquest of England. Nearly thirty years after the battle of Hastings, about 1091, his son, Roger de Leonne, accompanied King Edgar, the son of Malcolm Canmore, to

Scotland, and as an acknowledgment of his services against Donald Bane, received Glen Lyon. From him descended Sir John Lyon, whose son got the Thanedom of Glamis from King Robert II. The Thane of Glamis married the Princess Jean, King Robert's second daughter. He received, further, the Barony of Kinghorn, and his grandson was made a peer—Lord Glamis.

By his first and second sons the family honours have been perpetuated. His third son, William, got the lands of Ogle in the county of Forfar. His descendant, George Lyon of Wester Ogle, had a son William, who in 1700 was admitted minister of Airlie." (Cf. Rogers' *Four Perthshire Families*.) This was the father of Lyon of Longforgan. He died in 1743, five years after his son was settled. Two further facts may be mentioned about Mr. Lyon's father. He was one of those who dissented against the deposition of Mr. John Glas, the minister of Tealing, for Independent principles. Lyon lived to see the sentence which was passed in 1730 removed, and Mr. Glas restored "to the character of a minister of the gospel of Christ,"—the Assembly "declaring, notwithstanding, that he is not to be

esteemed a minister of the Established Church of Scotland, or capable to be called and settled therein, until he shall renounce the principles embraced by him, that are inconsistent with the constitution of this Church." Mr. Glas was the founder of the body which is known as the Glassites. The other fact is that Mr. Lyon of Airlie was married to Agnes Glas, a sister of Glas of Tealing, so that the heretic of Tealing was uncle to the minister of Longforgan.

Lyon of Longforgan was connected by marriage with another somewhat distinguished minister of the day. His sister Jean married Moncrieff of Culfargie, who was one of the founders of the Associate Presbytery, and the first Professor of Divinity in connection with that body.

Not a great deal is known of the personal history of Mr. Lyon, the subject of our sketch. He is described as a man of "unimpeachable character." His ministry was a long one, extending from 1738 to 1793, in which year he died, in his eighty-third year, and in the fifty-fifth year of his ministry. The Session Records that might help us to clothe his ministry with flesh and blood are, unfortunately, largely wanting.

The population was steadily increasing. There were between forty and fifty baptisms in a year, and in one decade there were no less than two hundred and eighteen people in the parish married. The general health was good, although ague was rather common in the low-lying districts. Mr. Lyon made the curious observation that the hilly parts of the parish were the least healthy. The same remark was made of other parishes in the Carse.

Dunsinane lies but a little beyond one end of Longforan. Readers of Shakespeare will remember how Macbeth says—

“Our castle's strength
Will laugh a siege to scorn; here let them lie
Till famine and the *ague* eat them up.”

There are traces of the plague in the century preceding Lyon's time. It carried off five hundred persons in Perth in 1608-9. A stone used to be shown, not far from Longforan village, where a number of persons who were said to have died of it were buried. The tradition was common that the stone had an inscription recording the fact. One who saw it last century speaks of it as being then defaced.

The religious life of the parish seems to have

been marked by little movement. On the whole, discipline was less strict than during Mr. Hodge's ministry, but it was still maintained. The penalty for fornication was raised to £10 Scots. As an illustration of the observance of Fast Days, two cases that occurred in 1746 may be given. A woman was sessionally rebuked for employing a man to bring her lint home on the Fast Day, whilst a mason and his wife were similarly charged for having a cart yoked and for driving for the land. In one case of discipline the intervention of the Justice of Errol was sought. Two elders were suspended for gross neglect and carelessness.

The year 1740 was a year of great distress to the poor on account of a fierce storm in January, and it needed all that Mr. Lyon and his Session could do to cope with the "necessitous conditions" of the people. But "his charity, benevolence, and attention to the poor made him eminently useful and much esteemed." A contemporary proprietor in the parish pays this tribute to him: "During a ministry of fifty years and upwards, besides a very conscientious discharge of his duty in his official capacity, his charity, benevolence, and attention

to the poor made him extremely useful and much beloved. His character was irreproachable; he was a sincere Minister of the Gospel; a good Christian; and an honest man." The monumental slab in the northern wall of the parish church was put there by his son William of Ogil, and is a warm tribute to his father as "an eminent pattern of piety and humility."

Mr. Lyon was a man of some means, and, in addition to the glebe, farmed a good piece of ground in the neighbourhood of the village.

He was twice married, first to Katharine Hodge, who lived but a short time, and secondly to Margaret Rodger. By her he had three sons and two daughters. The best known of his sons was the Rev. Dr. Lyon of Glammis, who married Agnes Ramsay L'Amy, the writer of "Neil Gow's Fareweel to Whisky," and other pieces. "Neil Gow's Fareweel" is said to have been written by her at his request to accompany a tune of his own. The first verse runs—

"You've surely heard o' famous Neil,
The man that play'd the fiddle weel;
I wat he was a canty chiel,
And dearly lo'ed the whisky, O!
And, aye sin' he wore the tartan trews,
He dearly liket Athole brose;
And wae was he, you may suppose,
To play fareweel to whisky, O."

Mr. Lyon's younger daughter, Janet, married Dr. Moncrieff, physician at Perth; Margaret, the elder, Principal Playfair of St. Andrews. The Principal, then minister of Meigle, preached in Longforgan the Sabbath after Lyon was buried.

Margaret deserves more than a passing notice. Besides being the wife of Principal Playfair, this child of Longforgan became the mother of illustrious sons, and is cherished as the grandmother of still more illustrious grandsons. She is buried in St. Andrews, close by the grave of Samuel Rutherford. Her son George was Inspector-General of Hospitals in the East India Medical Service. William was a Lieutenant-Colonel of the 62nd Native Infantry of India. Hugh Lyon entered the Indian Military Service, and took part in "the storming and capture of the fortress of Ralunga."

Hugh and William returned to St. Andrews, and did much to adorn their home.

Her grandsons have been still more distinguished—

(1) Lyon (who bears her name of Lyon), now Baron Playfair.

(2) Robert Playfair, Lieutenant - Colonel,

Consul-General for Algeria, and author of many considerable works.

(3) William, Physician-Accoucheur to H.I. and R.H. Duchess of Edinburgh, now Duchess of Saxe-Coburg.

One event of a more public kind deserves notice here. It will be remembered that in consequence of scanty harvests about 1770, there were in several parts of the country what are known as Meal Mobs. Perth was the centre of the storm, but the tide of destruction rolled down the Carse towards Dundee. The harvest of 1772 was poor, and before the end of the year meal was very scarce. The poor were up in arms against the export of grain. The first outbreak took place on the 21st of December, when three or four hundred men from Abernethy and Newburgh met to wreak their rage on a farmer at Elcho who was charged with keeping back grain from the market. They neither found the farmer nor grain, and so they dispersed. Four days later, on Christmas, rumour ran through Newburgh that a vessel was being laden with corn at Errol. A little army of some sixty men set out from Newburgh by boat and made for Port Errol, where the grain was being loaded. The crew,

the Errol farmers, and their servants, managed to repulse them, and when reinforcements were summoned by the invaders, they repulsed them again.

A fiercer encounter still took place in Perth on the 31st of the month, when the mob carried everything before them. This was unfortunate. News of it speedily reached Dundee, and on the 4th of January a Meal Mob of several hundreds "carried off from the Packhouse about 400 bolls of wheat and barley." For some days Meal Mobs disturbed Dundee, and on Friday the 8th of January a large body of rioters marched to Mylnefield, the beautiful seat of Mr. Mylne. Arrived there, the rioters made a fierce onset on the house. The servants answered bravely, but after a stubborn fight it fell into the hands of the mob. Their rage was wild. Part of the building was torn down, the furniture of the house was flung about and broken, while whatever could be seized on was stolen. When the sack of Mylnefield was complete, part of the mob retreated laden with spoil. "By this time," as the graphic narrative in the *Scots Magazine* of the day continues, "a very great body of Carse farmers and their servants, armed with muskets, cutlasses, pitch-

forks, etc., had been called out by the ringings of the several parish bells, and were drawn up in the neighbourhood of Mylnefield; but as it was said the mob had many of them firearms, they hesitated about approaching, till they were joined by Colonel D—— (Duncan), who, on hearing the bells, had most generously left his own house with only one servant, to give his advice and assistance in quieting these disorders. He prevailed with the Carse folks to lay aside their muskets, and led them directly on to the house of Mylnefield, where was a part of the mob still remaining; of which, after a very feeble resistance, he took a good many prisoners, and dispersed the rest. This gentleman's spirited behaviour in the service he has now done the public, by effectually breaking the mob, can be equalled only by the humanity and tenderness shown to the poor misguided people, of which it mostly consisted, in first getting the farmers to lay aside firearms, the use of which would have been very fatal; and, after breaking the mob, in preventing, as much as one man could, the fury of the Carse servants, male and female, from breaking out on the poor creatures of prisoners, and the rest of the routed and dispersed rioters.

“ Upon an express coming from Mylnefield, informing that the mob was put to flight, the magistrate who commanded the guard, marched them, to the number of 130 effective men, to the West Port, in order to prevent them so entering the town again in a body ; but none appeared, except a few stragglers, who were taken into custody, and examined, and afterwards dismissed, as they appeared only to have gone there from an idle and ill-timed curiosity.”

Within a short time the power of the law reasserted itself, and seventeen of the Meal Mob ringleaders in Dundee were put in the town prison, “ whence they were conveyed to Edinburgh, bound in carts, under a strong guard of military ; where they arrived on Sunday night, the 10th of January, and were lodged in the prison of that city.” Next March, six of the Dundee Meal Mob rioters were indicted to appear at the Justiciary Court in Edinburgh. Five were outlawed for not appearing. Richard Robertson, a sailor, answered. He was unanimously found guilty of having been engaged in the riot at Mylnefield, and was sentenced by the lords who presided, to be banished to one or other of his Majesty’s plantations for life.

“ Upon sentence being passed, the pannel made a short speech, informing the court, that he had a wife and children, whose subsistence depended entirely on him; that though he did not acknowledge himself guilty of any crime, yet he was willing to undergo whatever punishment the court should inflict upon him, however severe, if they would allow him to remain at home with his family, and concluded, by saying, that if they did not change his sentence from perpetual banishment, he would much rather be hanged than submit to it.”

A little later, Janet Barclay, wife of William Craighead, weaver in Dundee, who was among the rioters at Mylnefield, received sentence of transportation for life.

This, however, is not the close of the story of the sack of Mylnefield. We find the county meeting held at Forfar on March 10, voting the thanks of that county to Colonel Duncan and the farmers in the neighbourhood who had helped to quell the riot, and voting its thanks also to Mr. Graham of Fintry for his spirited action on that occasion. Mr. Graham had a personal reason. A month later we read—
“April 12. At Dundee, Robert Graham of Fintrie, Esq.; to Miss Peggy Mylne, second

daughter of Thomas Mylne of Mylnefield, Esq."

Whether Miss Peggy's prospects had anything to do with it we cannot say, but Mr. Mylne seems to have been upset by the apparent slur on the kindness of his heart.

The county meeting at Forfar passed this resolution also: That as, from the atrocious circumstances attending the unprovoked riot, or rather robbery, at the house of Mr. Mylne of Mylnefield, people at a distance might be led to think Mr. Mylne either a corn-dealer, meal-monger, or some such obnoxious person; the meeting, in justice to that gentleman's character, which is, in every respect, very opposite to that of a forestaller, think themselves bound, in honour, to publish the following circumstances, which consist with the knowledge of the whole county: That Mr. Mylne never deal in meal, or grain of any kind, further than to dispose of the produce of his own estates; not one boll of which he ever exported; and what grain he sold this season, previous to these riots, was to two brewers and a baker in Dundee; one of the parcels of barley, and all the wheat, he referred the price of to the brewer

and baker who got it, and who fixed the price of the barley at 14s. and the wheat at 20s. ; the price of the third parcel he fixed with the brewer who got it at 16s. 6d., notwithstanding that, some days before, a very large quantity of barley was sold in his neighbourhood at 18s., a circumstance which was known both to him and the brewer; which, it is hoped, will plainly demonstrate that Mr. Mylne had no intention of screwing up the prices of grain."

The Laird of Mylnefield further brought an action against the County of Perth in the Court of Session for damage done by the Meal Mob. A debate took place as to how much Mr. Mylne was entitled to claim, and as to who should pay it. The Court finally decided that he was only entitled to the damage which had been done to his house, and that said damage should be paid for by the inhabitants of Perthshire, and levied by the Justices of the Peace.

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A RETROSPECT.

It may be worth while to pause here, for a moment or two, and try to picture to ourselves the general condition of things in Longforgan.

The fifty years of Lyon's ministry saw many changes, and more were brewing when he died. Within the last thirty years of the century no less than six-sevenths of the parish changed hands. Castle Huntly was sold by the Strathmore family in 1777 to Mr. Paterson, whose descendants still own it. The new proprietor did a good deal for his people.

In his *General View of the Agriculture of the Carse of Gowrie*, 1794, Donaldson says that previous to 1755 the humbler homes of the Carse were "paultry and mean." Of late, however, several of the proprietors have expended very considerable sums in erecting commodious and substantial houses for the inhabitants; and the villages of Errol, Balledgarno, and Longforgan, in place of being a deformity, have now become an ornament to the country" (p. 21).

The earlier houses in Longforgan were very lowly. They were "narrow, low-roofed, and inconvenient." They were built "with turf and stone, or with clay for mortar, and all thatched with turf and straw." There was not a trace of lime to be seen in 1777 in the houses of the village.

A good many of these houses disappeared

at this time. Mr. Paterson put up about sixty new houses on his property. Those in the village were a great improvement upon the old. Robertson refers, in 1799, to the neatness and taste of the buildings in Longforgan, Crieff, etc., and speaks of these places as being almost entirely new. Within walls, these houses measured 28 or 30 feet by 15. They had two apartments, with a window in each to the street. Then there was a smaller room in the middle, with a window to the back, which was used as a storeroom. The door was in the centre. The houses were built of stone and lime. The floors were of earth or clay. The garrets were laid with deal, and the houses were covered with "sewed thatch of wheat-straw, tiles or slates, with sky-lights." It cost to build them from £30 to £50 apiece. A number of new farmhouses were put up about the same time.

The village had then some six hundred inhabitants. There were three farmers in it, paying rents from £60 to £150, and thirty-six acremen paying from £5 to £16. Most of the latter followed a trade besides, but the little farm brought many a comfort. All the inhabitants, manufacturers or labourers, had

gardens. The following table will give some idea of the occupations of the people of the parish:—

Minister 1	Blacksmiths 8
Schoolmaster 1	Wrights 16
Surgeon 1	Weavers 61
Excise Officer 1	Male servants of all
Butcher 1	denominations . 136
Baker 1	Female servants of
Brewers 2	all denominations,
Coopers 2	above 80
Masons 2	Farmers paying £100
Innkeepers 2	per annum and up-
Alehouses 4	wards 15
Lint-dressers 3	Do. paying £50 per
Gardeners 5	annum to £100 . 10
Lint-millers 6	Do. from £20 to £50 . 7
Corn-millers 6	Do. from £10 to £20 . 18
Tailors 6	Do. from £5 to £10 . 28
Shoemakers 7	

Wages were not high, but during the last quarter of the century they went up rapidly.

Farm servants' wages were about £5 in 1780.

In 1781,	„	„	6	10	0
„ 1783,	„	„	7	7	0
„ 1789,	„	„	7	16	0
„ 1790,	„	„	9	10	0
„ 1791,	„	„	10	0	0
„ 1792,	„	„	10	7	0
„ 1793,	„	„	10	16	0
„ 1795,	„	„	12	0	0

Women got from £3 to £4, but usually got a part of it in lint and cloth.

Another table will bring out the change between

		1777	and	1797.
Labourers	got	{ Winter 7d. Summer 8d., 9d.,		per day 1s. 6d. per day.
Wrights	.	.	.	1s. 8d. „
Masons	.	.	.	1s. 2d. „
Tailors	.	.	.	6d. with their meat 1s. „

With rent to meet, clothing to provide, and education to pay, these sums left but a small margin. But a distinct improvement took place about this time in the mode of living. Comparatively few used butcher meat, but good wholesome food was fairly plentiful, and some of the lesser luxuries began to be used. It is doubtful how far this change affected the farm servants. Formerly, they lived with the family, and “their usual food was broth made of kail and barley, or grotts (unhusked oats), without meat, and bannocks made of pease and bean meal. Now (*circa* 1797) “they live apart from the family in their bothie, and get what is livery meal, *i.e.* 2 pecks of oat-meal per week, and 3 choppins (quarts) of skimmed milk per day.”

Other changes were taking place tending to the emancipation of the people. Down to 1777 the feudal system prevailed, though less strictly

than before. In the leases which came into Mr. Paterson's hands when he acquired Castle Huntly, the tenantry were bound to quite a number of services. Amongst other things, they were thirled to a special mill. The mill was that of Millhill. Originally, it belonged to the family of Lyon, but it had passed out of their hands. And yet, out of this evil system of thirlage, the people of Longforgan, and indeed all the tenants of Castle Huntly, had still to grind their corn at this mill, though it was no longer a part of the property. In early times, when mills were few, it was a boon to the tenants to have their corn ground at almost any price. Thirlage was a sort of compensation for building and upholding a mill, and paying the wages of a miller. It is frequently spoken of in leases as "doing debt to the mill." According to Robertson, the multure amounted in some places to four lippies out of every sixteen pecks, or about $\frac{1}{3}$ th part of the whole. On the lands of Keithock, it is described in the Register of Cupar Abbey as "the ane-and-twenty corne," *i.e.* the twenty-first sheaf, which would amount to nearly five per cent. In later times, when mills increased, and, with them, competition, the system of thirlage became a

heavy grievance. It was like a tax on industry. To keep up its rent, the baron compelled his people to grind their corn at his mill, notwithstanding that there were other mills where it could have been done cheaper. The millers, too, took advantage of those who were thirled, and proved themselves often as insolent and overbearing, as they were inattentive and negligent. Before the century closed, the system of thirlage was past.

There were other things that were equally absurd. In earlier days, the small farmers and acremen had no leases at all. They were simply tenants at will, and were tied down by most rigid conditions; and "so little was the interest of the landlord understood, or the tenant regarded, that so lately, as between the year 1750 and 1760, it was an established custom, that the Earl of Strathmore's officers (who was the proprietor at that time) actually seized upon one tenth of the crop yearly, upon the lands of Longforgan, as part rent, and carried it, corn and fodder, off the field; and not one dared to lead a sheaf of corn till that was done. Some time after, new tacks (leases) were entered into, more favourable to the tenant; but, in all, still such a number of

feudal services were required, as to show the practice of former times, and how unwilling they were to give them up; and what is very extraordinary, it was not the landlords alone who were unwilling to give them up; for in the year 1782, when the present proprietor of Castle Huntly proposed to convert all the feudal bondages into a very moderate money-rent, some very intelligent tenants were averse to convert even the harvest-bondage, which of all others was the most oppressive, although at the moderate computation of 10d. per day per shearer. . . .

“The tacks (leases) entered into, between 1760 and 1770, with the greater tenants in this parish, were in general for 38 years, to themselves, heirs, executors and assignees, with power to sublet. They were all thirled to a particular mill; their restrictions were loose and unguarded; subject to bondage in harvest and a certain number of carriages. . . . Liferent tacks were then not uncommon; and they sometimes extended to two or three lives. In some tacks (leases) a very extraordinary clause was introduced; the tenant had leave to name any life he pleased during his tack (lease), upon which his possession was to continue. . . .

“ At this day (*circa* 1797) there is no thirlage ; there is no bondage in harvest ; nor are the tenants bound to day’s work in planting, etc. They pay their rents in money and victual only. They are not bound to go messages ; and they only are bound to carry with their horses and carts, a certain proportion of coals for the proprietor’s family, if they reside ; which is exceedingly moderate, and some carts for lime, etc., which is seldom demanded ; but it is expressly provided, that they shall not be demanded either in seed-time or harvest ” (*Sin., Stat.*, xix. pp. 517–20).*

Jacobin principles had some hold in the parish at the close of the century. One cause of this in Longforan, as elsewhere, was the reaction of the people from the too great rigour of the system under which they had been reared.

This period saw a great improvement upon the land of the parish, and, indeed, of the Carse. Passing glimpses that we get of earlier times show that the Carse was very damp and swampy. This was the case in Longforan. It is not unlikely that Monorgan is really Mon-Fhorgan ; the moss or marsh (Gaelic, *moine*) of Forgan, the “ f ” having dropped out through aspiration. Cf. Killallan, which is Kil-Fhillan,

the church of Fillan. In both cases the "h" marks the genitive. Earl Patrick speaks of the ground as being very marshy and swampy. An amusing story is told of one of the Carse lairds, who was in the habit of complaining of the boorish stupidity of those whom he employed. The laird used to say that, if he only had good clay, he thought he could make better men himself. This came to the ear of the people, and roused their anger. It was not long before they had their revenge. One day the laird got into a quagmire where he stuck. He struggled to extricate himself, but in the nature of the case it was useless. At this moment a peasant chanced to pass. The laird cried lustily to him to help him out of the quagmire. Unhappily, the swain recognised him. He passed heedlessly on, willingly deaf to his cries, just giving, as he passed, a knowing look, and saying, "I see ye're making your men, laird; I'll no' disturb ye."

"Previous to the year 1735," says Robertson (*Gen. View. of Agric. Perthshire*, 1799, p. 63), "even the fertile soil in the Carse of Gowrie was astonishingly unproductive, in comparison of its present state. The land was overrun in many places with rushes, or disfigured with

pools of water, at that time the usual haunt of lapwings ; and the whole people subject to the ague. The outfield (= unreclaimed land) was cultivated as long as it produced three or four bolls from the acre. The infield (= cultivated) was generally cropt in four divisions, wheat, barley, oats, pease and beans. About this period, some gentlemen and farmers in that district diffused a spirit of improvement among all ranks in their neighbourhood ; and the rushes, the lapwing, and ague have now totally disappeared."

The roads, too, were few and poor, and often impassable. Prior to 1790, a good part of the Carse was inaccessible for nearly half the year. Produce had to be delivered on horseback. This made the carting of manure, etc., to the farms all but impossible. The state of the roads affected everything. Robertson mentions how lime had been used with advantage at Lauriston in Longforan, but that the full benefit was not reaped, owing to the distance and scarcity of fuel, which was, of course, largely due to the want of good roads (p. 33).

In 1790, the turnpike from Dundee to Perth was begun. The keystone of the arch that spans the Invergowrie burn at Mylnefield bears

the date 1791. In addition to this, the heritors of Longforgan spent some hundreds of pounds in improving the cross roads. This large improvement was both a cause and an effect of the increasing value of land. We subjoin from Sinclair's *Statistical Account* two or three illustrations of this increasing value :—

“In 1777, the rents doubled what they were in 1750, in consequence of the beginning improvements in agriculture at that time.”

“In 18 years more, *i.e.* in 1795, the value of property actually doubled what it was in 1777, and from the same causes, added to the decreased value of money.”

“About the year 1750, the best clay farms were let at 5s. per acre. A few years after, when valued for new leases, they were supposed to be overrated at 10s. In 1759, the same farms were let at 17s. In 1782, they rose to 25s. In 1786, they were let at 45s. And the same lands would probably let now at 50s. per acre at least ” (p. 525).

“Another estate, of about 300 acres, in 1777, brought a rent of £65, which now pays £305, besides 75 acres of very thriving plantations, which were at that time not worth more than 2s. per acre on an average. They were valued

lately by a nurseryman at £3375 sterling. Their weedings yield about 10s. per acre per annum ; and if they continue to thrive equally well, may, when fifty years old, be worth four times the sum " (p. 501).

There was a good deal of waste land in Longforgan, where now and then a fox might be seen on its way to some poultry-yard, and even "a strolling red-deer," and where the cry of the plover and the snipe and the heron might be heard. In 1780, between the bank of Longforgan and the clay, there was a piece of ground called the Latch. (A farm road there is still spoken of as the Latch Road.) It covered 20 acres, and was so morassy that, at bits, it could not carry a horse. This was improved by the digging of ditches, and twenty years later, what was let in 1780 at 5s. per acre, was worth from 50s. to £3. When Mr. Lyon was settled in Longforgan, there was an uncultivated moor of some 600 acres which ran across the parish from east to west. Little was to be seen on it but whin and broom. This moor was divided in 1761 among the adjoining proprietors of Castle Huntly and Mylnefield, and is now represented by plantation and arable land.

It was about this time that the newer methods of work began. The old implements were giving place to new and better. Querns were rapidly disappearing. It was time. Before thrashing-mills were introduced, much waste and embezzlement took place. The first thrashing-mill in the district was introduced in 1788 by Mr. Paterson, who had an inventive turn and was fond of experimenting. Eight years later, there were fifteen; fifty years later, there were thirty-two. Except five or six on high ground, which were driven by water, they were all driven by horses. Steam power had only been tried in one case in the Carse by 1838. How far we have travelled from that state of things!

The crops in Longforgan seem generally to have been good, and there are the details on record of great crops. One of the crops which the people of Longforgan were especially successful in raising, was lint. The familiar cry of potato disease comes to us from last century. Besides a large industry in live stock, there was some bee culture, a little cheesemaking, a larger quantity of butter, which found a good market in Dundee. When the smaller farms were merged in greater, poultry-keeping fell off

considerably. In earlier times, the lesser farmers and the acremen used to pay a portion of their rent in kind—in fowls. This both kept up the breed and met the wants of the neighbouring market. In time, however, the practice ceased, and this branch of work fell off. The change was probably necessary, but it has taken away something from the picturesqueness of our country life, and when such things are disappearing so fast, we read regretfully that there were once eight dovecots or pigeon-houses in the parish. One has just been pulled down at Invergowrie. It must, however, be said that the pigeons were destructive. 1796 was a trying year in the parish. It is calculated that, in that year, grain equal to the maintenance of 3000 persons was devoured by pigeons in the county of Midlothian. In a parish about the same size as Longforgan, with 1800 inhabitants, the doves of its six pigeon-houses are reckoned to have eaten 120 bolls yearly. Each pigeon-house consumed 20 bolls of corn. It is little wonder that the farmers complained.

A short reference to harvesting will bring this sketch to a fitting close. At this time, the practice was to hire shearers for the whole harvest, which lasted generally about three

weeks. Wages ran between 20s. and 30s. for men, and between 14s and 20s. for women. In 1780, the harvest cost in one farm in the parish 5s. per acre; in 1781, 5s. 8d.; 1782, 6s.; 1783, 7s. 11d. Before the century closed, it had gone as high as 10s. per acre.

“All the shearers get bread and beer in the field, *i.e.* a choppin (of about an English quart) of beer, and the bread of 1-14th of a peck of oatmeal for breakfast; and for dinner 3 mutchkins (pints) of beer, and 1-14th of a peck of meal in bread; and with some, it is also a practice to get half a lippie of oatmeal every night, *i.e.* 1-8th of a peck, while the harvest lasts, for their supper, which they may either use or take home to their families. . . .

“It was, till very lately, the custom to give what was called a Maiden Feast, upon the finishing of the harvest; and to prepare for which, the last handful of corn reaped in the field was called the Maiden. This was generally contrived to fall into the hands of one of the finest girls in the field; was dressed up in ribbands, and brought home in triumph, with the music of fiddles or bagpipes. A good dinner was given to the whole band, and the evening spent in joviality and dancing, while

the fortunate lass who took the maiden was the Queen of the feast ; after which, this handful of corn was dressed out, generally in the form of a cross, and hung up, with the date of the year, in some conspicuous part of the house. This custom is now entirely done away ; and in its room to each shearer is given 6d. and a loaf of bread." Sin., *Stat.*, xix. pp. 549-50 (*circa* 1797).

14. ADAM CAIRNS. Settled, 1793.—Cairns was brought up at the parish school of Temple. He was licensed in 1787. Six years later, he was presented to Longforgan by George III., and was ordained in September 1793. The manse to which he came was built in 1753, during Mr. Lyon's time. Shortly after he entered the charge it got a thorough repair, and "is now (1797) a most excellent convenient house ; it has very good offices, all lately repaired, a good garden, and is beautifully situated, commanding a most extensive view of the river Tay, and the rich grounds below." With the house, garden, glebe, and offices, the position was worth about £150 per annum.

When Cairns was settled, there was only one ruling elder in the parish, and things were in

the sleepy condition which the reign of Moderatism had produced in Scotland. The condition of the poor was not less urgent than it had been. One of the entries in 1818 is as follows: "The Session taking into consideration that their Clerk, from his entry, has had the marriage Pawns allowed him, and for which he taught some poor Scholars; but as the necessities of the Poor are now more urgent and pressing, they resolved that, in future, the Pawns shall be paid into the Poors' Fund. They further resolved that the said Pawns shall be regulated in the following manner, viz. When the Proclamation is on three Lord's days, the Pawns shall be one Shilling and Eight Pence. When on two Lord's days, the Pawns shall be Two Shillings and one Penny. And when on one Lord's day, the Pawns shall be Three Shillings." The Clerk did not approve of the change, and "produced letters from the Session Clerks of the Parishes of Fowlis Easter, Murroes, and Blairgowrie (in all which Parishes he had been Schoolmaster and Session Clerk), showing that the Marriage Pawns had been allowed him and his Successors in Office, in all these Parishes, and none of the dues were given to the Poor." We

have quoted it, however, as suggesting the necessitous case of the poor.

1796 was a year of much hardship. The crop of 1795 was so deficient, that before February, 1796, there was widespread want. This was abated by the spirited action of the heritors. "Mr. Mylne of Mylnefield, and Mr. Wemyss of Laurieston, who had oats, took charge of their own tenants; but as Lord Kinnaird and Mr. Paterson had neither oats nor meal of their own, they sent from London 400 quarters of the best mealing English oats, which they directed to be ground into meal, to be sold at the Dundee market price to all of their tenants who wanted, and who could afford to pay; and to those whose daily earning were not sufficient to maintain themselves and family, they ordered the meal to be given out weekly at a reduced price, *i.e.* at 1s. per peck, and to continue till next harvest; and to the poor for nothing" (Sinclair's *Stat.*, xix. pp. 485-86). The Session at the same time resolved to give "their resident poor meal instead of money; and to every person entitled to 1s. to give in its place one peck of good oatmeal."

1811, long remembered in the district for its comet, was as prosperous as the year 1812 was

trying. "By the harvest being rainy, and by an excessive Wind on a Sunday that Harvest, which shook a great part of the corn that was uncut, the supply of meal was very scanty, and the price rose gradually from 1s. 6d. per Peck to 2s. 6d. per Peck, and at last to the great price of 3s. per Peck, and could not be got, but with difficulty at any price, so that the distresses of the Poor have been, and are still, very great."

It may be of interest to give a condensed statement of the number of the "listed poor," and of the amount received and expended in the twenty-six years between 1790 and 1815. During these years "the listed poor were 348, giving an average of $13\frac{1}{2}$ " — the greatest number ever being 18. In 1838 the number on the roll was 20. It is now (1895) 24.

These figures will show that there were comparatively few who needed this form of help, at the close of last century. It is spoken of as extraordinary that there was only one travelling beggar in the parish. This state of things may be accounted for, by the comparatively prosperous state of the parish at this time. Wages, indeed, were not high, but the living was simple, and there was plenty of work.

Kingoodie quarry gave employment to a large number, and so did the making of the Perth and Dundee turnpike. Then there were other buildings being erected. Women and children could easily get work in the fields for three-fourths of the year. Others had it steadily in weaving.

During the same period, £1588, 4s. 7½d. was received for the poor, and £1595, 2s. 4d. spent—an average of £61, 7s. In 1838, £98, 9s. was spent; in 1895 the total expenditure of the Parochial Board on the Registered Poor, was £129, 13s. 1d. The sums given were very modest. The twelve persons on the Session list in 1795 had, on an average, less than a shilling in the week.

The Poor's Fund was raised partly by interest on an invested sum of £230, partly by weekly collections averaging 10s., partly by fees for marriages and burials, partly from seat-rents, and partly by gifts and fines. A few entries may be given :—

“Oct. 2, 1805. To Cash from Lord Kin-
naird for the use of the Poor.”

“Nov. 26, 1805. Funeral of the Right Hon.
Lord Kinnaird, £5, 5s. To Gratuity at the
Funeral of the Right Hon^{ble} Lady Kinnaird,

who died two days after the burial of her husband, £3, 3s."

"Dec. 20, 1807. To Cash received at the Funeral of Lord Gray, £5."

"July 16, 1809. Received for the Poor, a gift at the funeral of Charles Kinnear, tenant at Inchmichael, the sum of Ten Guineas, £10, 10s." And a like sum was given in 1802 by George Paterson of Castle Huntly on the death of "his lady."

Next year the laird made another donation. On the 12th of May the castle was observed to be on fire. By the exertions of the people of Longforgan, the fire was prevented from destroying more than the wing in which it broke out. Mr. Paterson gave £5 then. £4, 9s. was received from some persons who were fined by the Justices for a breach of the Lord's Day; and £2, 2s. was received from Charles Hunter of Dron, "as a fine from Peter Falconer, Sadler in Forgan, for shooting his dog." Mention is made of a fine of 6s. 8d. for a private rebuke by the minister; and another of £1, 10s.

There are two entries in 1814 of gifts by the laird of Castle Huntly. The laird did not forget his collection when detained from church.

£1, 11s. 6d. is entered as Mr. Paterson's collection, "paid up, as he has not been in church for some time past, owing to distress."

The same year, a guinea was presented by him, "being the amount of what the Customs of the New Market or Tryst held this day in Longforgan came to (this being the first year Custom was taken, it being free of Custom for seven years before)." This Fair or Tryst was established in 1807 by Mr. Paterson, and was held on the last Monday of April. Longforgan had two other markets dating from 1663, one on the first Wednesday of June, and another on the first Wednesday of October. (Cf. Act in favour of the Earl of Kinghorne for two yeerlie fairs in the toun of Longforgan, Sept. 5, 1662.) A good deal of business used to be transacted at those fairs. Farm servants were engaged and cattle sold. Time has changed these customs, and what is now known as Forgan Market is only a shadow of what it was. The markets were held at the Market Knowe. This was a tumulus on the moor of Forgan, "about 6 feet high, and 28 yards diameter, surrounded with a ditch 10 yards wide."

Three national events were celebrated

publicly in Longforgan during Mr. Cairns' ministry. The first was on the occasion of the victory of his Majesty's fleet at Trafalgar, in which battle Lord Nelson was killed. An extraordinary collection was made for the widows and families of those who fell in the action, and the parish was asked to "appear in mourning in token of respect for the memory of Lord Nelson." When George III. died, $6\frac{3}{4}$ yards of black flannel were bought, "with other necessaries, for covering the Pulpit and Desk, as a token of respect to the memory of our deceased Sovereign." But the greatest demonstration took place on the occasion of the Jubilee of George III. in 1809. It was intimated, on October 22nd, that a thanksgiving sermon would be preached, and a collection for the poor made, that they may be enabled to rejoice as well as others.

The following is a description of the day's doings: "The day was ushered in by ringing of the Bells, displaying of Flags and other demonstrations of joy; at 12 o'clock, public worship began, when our minister preached a suitable Sermon from 1 Peter ii. 17, 'Fear God—Honour the King.' After Sermon all the Tenants of Castle Huntly with as many of

their families as could attend, were feasted by George Paterson, Esquire, of Castle Huntly, in the Garden belonging to Mr. John Hume, master of the Inn, where upwards of 600 persons dined together. In the Inn, the principal Farmers, with the Minister and Schoolmasters, dined together. A Bonfire was lighted up at the Cross in the evening, and two Hogsheads of Porter distributed among the people. The whole ended with peace, harmony, and joy, without any riot or disturbance whatever." The only mishap was the rending of the great bell, which was sold for £5, and it was five years before the clock went again. An old resider, who died in 1884, told me that she remembered being let in, as a child, at the close of the Jubilee Banquet and getting cold potatoes — which were to her a great treat.

During Mr. Cairns' time a good deal of overhauling took place. A new church was built in 1795, and most of its furnishings were renewed. It may be of interest to give the cost of some of these. Two new Communion Flagons cost £1, 11s.; a Folio Pulpit Bible, £2, 10s.; a Psalm Book for the use of the Minister in the Church, 6s.; a Chest to hold the

Session Books and Papers, 16s. ; 1200 Tokens with the Matrices, £2, os. 11d. The Beadle had £2 a year ; the Precentor £3 ; the Clerk £4. These were modest sums, but other outlays were, of necessity, higher in proportion. We are reminded that Rowland Hill had not done his work when we find sixpence entered for the postage of a letter ; and we are inclined to smile when we read of five shillings being given, in 1808, as expenses to a "man who came from Dundee to inform the Session that Widow Gray was dead."

One of the larger changes took place in connection with education. Till about the year 1800, there was but one school for the parish. There was a "very tolerable" schoolhouse, with a house for the master attached to it, and the post was worth about £50 a year. Mr. Paterson of Castle Huntly, under whose patronage the school may be considered to have been, took a lively interest in it. He paid for twelve scholars whose parents were unable to meet the school fees or school wages, as they were called, and used to give prizes of "Bibles, New Testaments, Collections, account-books, pens and paper."

About the year 1800 a private school was

established in the village of Kingoodie by Thomas Mylne, Esq. of Mylnefield, and another in the "town" of Longforgan by Mr. Paterson, the laird of Castle Huntly. In 1825, the average number of scholars at Kingoodie was 60; in Mr. Paterson's school at Longforgan, 30. The parish school had an average of 60. The effect of the Education Act in increasing the attendance of scholars has been striking. There are now two schools in the parish, one at Longforgan, one at Mylnefield. In 1821, with a population of 1544, the average attendance was 150; in 1895, with a population of 1779, the attendance averages 297.

There are few indications of much spiritual life in the parish during this time. The number of communicants was high, sometimes over 700. But it was not an unknown thing to see weavers of Kingoodie returning from the Sacrament drunk. Discipline was much relaxed, and it does not seem to have been administered in a helpful way. The late Mr. Gilfillan gives us a peep in his *Journal* of a kind of life that, we believe, was more prevalent a hundred years ago than it is to-day: "15th September 1863. Was at Longforgan to-day at the funeral of a child. The father's

grief is great, but he consoles himself by the hope of infant salvation. . . . Met a curious specimen, a man eighty-nine years of age, who appears seldom to have had one thought above the clods, to which he is now reluctantly bending. Dr. R. was once pressing him about his soul, when he broke in and said, 'Eh, man! when I was young we used to sit drinking till it was three in the morning. It was fine fun.' R. gave him up in despair." There are other traces of much low life. The warmest religious life was to be found outside the Established Church. There were about the year 1800 a few Dissenting families in Longforgan belonging to the Relief, the Independent, the Original Secession, and the Secession Churches. These numbered in all about 40 persons. There were 12 Episcopalians. The nearest Secession place of worship was at Myrekirk. On the Sabbath, some of those worthies found their way there, either in a cart, or both (man and wife) seated on one horse. There were a good many fellowship meetings held in these homes; and it was not an uncommon thing for the Seceder ministers in passing through the country, from place to place, to put up for a night in one of the homes

of Longforgan. By this means, news of the churches as well as of public events was spread, and godly impressions made upon the old who loved the truth, and upon the young who were seeking it.

One of the better signs in the parish was the support given to the Carse Bible Society. No less a sum than £6, 6s. is entered on the records of the Session as having being paid.

Mr. Cairns was twice married—first to a daughter of Mr. Miln of Kinnaird, and secondly to Elizabeth Hally, who died in 1847. He died himself in 1821, in the sixty-fourth year of his life, and in the thirty-ninth of his ministry. By his first wife, Mr. Cairns had a son who was destined to occupy a position of some prominence.

Adam Cairns was born at Longforgan Manse, on the 30th January 1802. He got the rudiments of education in the parish school. At the age of fourteen he went to St. Andrews, where he took a good place. After a fierce spiritual conflict he found the light. In 1824, he was licensed by the Presbytery of Cupar. One of his first sermons was preached in Longforgan. Thereafter he assisted for a time the Rev. Sir Henry Wellwood Moncreiff,

Bart. An affectionate friendship sprang up between the venerable baronet and his assistant, as the following incident related by Cairns will show : "The late Sir Henry Moncreiff was, in the best sense of the term, my father. I loved him while he lived, and I venerate his memory. It was my privilege to be much with him during his last days and his last hours. One forenoon, as his end approached, he began to bewail the unworthiness of his life, declaring in moving words that he had been an unprofitable servant. I ventured to say to him, 'Sir, you should not speak of yourself in that way. Remember how much good you have been enabled to do. What an example you will leave for the benefit of others, and especially of such as I am!' He replied with all the decision of his character, 'Stop, you are wrong! I have no good thing in me; I leave you no example. I am nothing but a poor dying sinner. Christ is all! I am nothing, and I leave nothing. Christ is all! I now see more clearly than ever I did before the greatness of the ministry; and had I to begin life again, I would go through the whole world preaching the glorious gospel, holding forth Christ and Him crucified, the only refuge

and hope of the perishing. There is nothing else worth living for.'"

His first charge was at Manor, where he was ordained in 1828. Five years later he was translated to Dunbog, and thence to Cupar in 1837. At this time the Ten Years' Conflict was raging. Cairns took the Non-Intrusion side, and was one of the noble band of men who, rather than surrender the Crown Rights of Jesus Christ, surrendered his position and its emoluments when the Free Church of Scotland separated from the State in 1843. After the Disruption he went for a time to Gibraltar, his health being poor. In 1853 he received the degree of D.D. from the University of St. Andrews. Demitting his charge at Cupar, he sailed for Australia, and was inducted the same year to Chalmers' Church, Melbourne. Influential as Dr. Cairns had been at home, his settlement in Melbourne was the beginning of a career of nobler influence. The discovery of the goldfields had drawn thousands to Australia, and it was at this critical time that Dr. Cairns was sent out by his Church at the head of a little band of ministers, whose mission was to supply the young colony with the means of grace. . "This was a splendid gift to a

young country. It would be difficult to over-estimate the far-reaching good resulting from it. The influence of Adam Cairns and that band of men whose hearts God had touched has been powerfully felt to this day as an important factor in the Christian civilisation of Australia, and will long continue to be so recognised."

It is a far call from Longforgan to Victoria, but it may help us to understand the opportunity which had come to this son of Longforgan Manse, if we recall one or two facts about the colony. Two years before he went out to it, there were about 100,000 people in Victoria; three years after he settled in it, there were almost 400,000. The yield of gold in 1853 was more than $12\frac{1}{2}$ millions. The average of the eight years ending 1861 was nearly 10 millions, and during the thirty years prior to 1881 it had produced over 202 millions. When Cairns went out in 1853, he took an iron house with him. It was brought out at a cost of £1000. "As an illustration of the enormous rise in wages through the gold discovery, the cost of erection amounted to as much as the original purchase."

It was a trial to Cairns to leave Scotland.

"It is with peculiar pain," he said in the General Assembly before he left, "that I take leave, as I must now do, of the Free Church—the Church of my heart, my affections, and my hopes—the Church of my country and my God." But he threw himself with extraordinary spirit into the work that waited him. In 1852, ten churches were built; in 1853, seventy-nine. His own church was built in seventeen days, and everything was pushed forward with an energy which was constantly reinforced by his great personality. For the first twelve years of his ministry in Melbourne he seldom had more rest than "about four hours out of the twenty-four." But his toil was Australia's gain. The press was loud in his praise. One of its leading organs has testified: "By his marked strength and individuality of character, he succeeded in rapidly bringing about a great change in the prospects of his Church in Victoria. His eloquence and earnestness soon won him a large congregation. Mainly by his efforts the union of the Presbyterian bodies was effected, the Scotch College was built and carried on, provision for education made, young men trained for the ministry, and much other important work done for the social,

religious, and intellectual advancement of the colony."

After twelve years' hard toil, his nervous system gave way, and he returned to Scotland for a time. His address to the General Assembly in 1865 contains, perhaps, the best account we can give of his early work, and it is a noble specimen of his eloquence: "Twelve years have rolled away since I bade you farewell. I went with your Commission in the very height of the prodigious stream of emigration, to Victoria, consequent on the discovery of the goldfields, to do what I could to provide for the spiritual wants of our people, and to co-operate with others in building up our Presbyterian cause in that far distant land. I have now returned, as it were, to report progress—to tell how your Commission has fared in the hands of those to whom it was confided. Well, I have seen many strange and many wonderful things. I have seen a city, little better than a collection of hovels, built of brick, of wood, of zinc, of corrugated iron, of canvas, of lath and plaster, of wattle and daub, rise and expand into the form and dimensions, with something of the beauty and something of the splendour of a magnificent

metropolis. I have seen a state of social anarchy and utter confusion give place to one of order and comfort—the certain proof of a thriving and, I hope, upon the whole, a very promising young commonwealth. I have seen a population of 70,000 or 80,000 multiplied eight times. I have seen a country, whose only roads were bush-tracts, intersected with railways of admirable construction. I have witnessed, also, the origin and development of those philanthropic institutions which attend the progress of Christian civilisation; hospitals for the sick and maimed; refuges for the destitute and helpless; asylums for the orphan and stranger, the deaf and dumb, etc. I have assisted at the setting up and establishing of a system of common schools, which has ripened into a liberally supported educational system, almost commensurate with the necessities of the population. Alongside of this national scheme for the education of all, there are well-appointed and ably-conducted grammar schools, of which the most popular and most prosperous is our own Scotch College, under the efficient management of Mr. Morrison. And this educational edifice is crowned, as it ought to be, with a university, built at great cost, with a

competent staff of professors, with ample means, and very considerable pretensions. But more interesting to this audience will be an account of our religious operations. Twelve years ago, there were in the colony just fourteen Presbyterian ministers of all sections. These were divided amongst themselves, weakened each other's hands, and embarrassed each other's movements. Now, the Presbyterian Church of Victoria, the United Church, consists of ninety-four ministers, ordained and settled in charges, together with ten at the disposal of our Home Mission and eligible for calls, and two missionaries, one to the Chinese, and another to the Aborigines.

“O happy Scotland, highly favoured of God! No country can compare with thee, either as to the riches of gospel privileges, or of names that are so many towers of strength. Let no one suppose that lapse of time, or remoteness of position, has cooled or tended to cool the ardour of my devotion to my native land. No; Scotland is dearer to me than ever. I love every feature of her countenance, every line and nook and point of her varied and beautiful scenery. Dear to me are her mountains and hills, her glens and straths, her lochs and rivers,

her mossy waters and wimpling burnies, her bonnie haughs and heathery braes ; dear to me are the voices of her nature—the song of her birds and the murmur of her streams, the warbling of the lark as he climbs the sky with quivering wings, of the mavis from the tree top, of the cushat from the leafy grove, of the lintie from the waving and tasseled broom ; dear to me are all the turns and windings of her strange, eventful, romantic history, from Fingal and his heroes. . . . But immeasurably dearer is Scotland to me, for her noble army of martyrs and confessors, from Hamilton, from Wishart, from him of the lion heart and eagle eye, the fervent, the sagacious, the prophetic, the indomitable Knox, down through a long and illustrious succession of burning and shining lights, of whom the world was not worthy, to him, in many respects the brightest of them all, the champion of all righteousness and goodness and truth—that tongue of fire, that old man eloquent, the beneficent, the gracious, the incomparable Chalmers. To these men of God and their associates, to their sanctified wisdom, to their self-denying lives, to their wrestling prayers, Scotland is indebted for her marvellous prosperity, for her peerless and

imperishable renown. In that far-off region of the earth from which I have come to visit you, I have often experienced the agony of homesickness, a vehement craving for my native country. At times Nature has reasserted her former sway. Feeling has broken loose in a tide of emotion that has quite overwhelmed one. Busy memory has recalled some fondly loved face or form, some dear friends or happy scenes, or perhaps some line or verse of a ballad has haunted me like a fairy.

‘Oh, why left I my hame? why did I cross the deep?
Why left I the land where my forefathers sleep?
I sigh for Scotia’s shore, and I gaze across the sea;
But I canna get a blink o’ my ain countrie.’

“But truth is stronger and better than sentiment, and the love of Christ is at once sweeter and more constraining than any tie or sympathy of nature. My choice is Australia; my deliberate choice is Australia. I will soon go back, never to return, with no wish to return, because I believe such is the will of the Lord. There He hath appointed me to labour for Him. There is the sphere of my ministry, the home of my children, and by and by in its soil this anxious body will find a quiet tomb. In that sunny land I expect and wish to spend the remainder

of my days in serving the Lord, as He shall enable me, and as a fellow-worker with others in opening up and preparing the way for the coming of the great King, to take possession of His own, for the ends of the earth are His by the promise of the eternal covenant. 'Bind thy sword upon thy thigh, thou most mighty, with thy glory and thy majesty; and ride on, ride on prosperously, because of truth, and meekness, and righteousness.'"

In 1878, Dr. Cairns celebrated his jubilee. An address was presented to him, which speaks of him following in "the footsteps of several generations of honoured forefathers." He died suddenly three years later, on the morning of Sabbath the 30th January 1881. The week before, he preached from the words: "And Enoch walked with God, and he was not; for God took him." "Next Sabbath morning he was found 'asleep in Jesus,' with his left hand under his head, and an expression of perfect calmness on his countenance." He was in his eightieth year, and had served twenty-seven years in the Colonies.

The following memorial minute records the reverence in which he was held: "In the Courts of the Presbyterian Church he was an

acknowledged leader, and to every important movement of the Church he contributed the powerful assistance of his enthusiasm and energy, being especially helpful in all questions affecting the purity of the Church's government, discipline, worship, or doctrine.

“Having been appointed to the principalship of the Theological Hall, his large acquaintance with theology, his soundness of doctrine, and the kindly vehemence of his nature, made him an invaluable teacher of our students for the ministry.

“While taking a leading part in the affairs of the Presbyterian Church, he always showed a warm interest in the other evangelistic denominations, and in all public matters which involved the spiritual or moral good of the community, especially signalling himself as a champion of the Sabbath, and an unflinching advocate of scriptural truth.”

He was a strong advocate of, and did much to bring about, the union of the Presbyterians in Victoria. Several works, it may be added, came from his pen — (1) *Some Objections to Universal Atonement stated, and the Current Objections to a Particular and Efficacious Atonement considered*. Two Discourses. : Cupar,

1844, 8vo. (2) *The Second Woe*. Edin., 1852.
(3) *On the Origin and Obligation of the Sabbath*.
(4) *Account of Dunbog* (*New Stat. Acc.*, ix.),
etc.

Not long before his death, Dr. Cairns revisited Longforgan. His love for the old home and the haunts of his childhood was keen. But the generation that knew him was away. Few who had gone up to the church to hear the young probationer in the twenties, were there to welcome the grand old man of Melbourne. They were sleeping in the churchyard side by side with his father.

15. ROBERT SKENE WALKER. Settled, 1822.
—Mr. Walker began his ministry at Auchtergaven in 1808, whence he was translated to Kinclaven in 1812. On the death of Mr. Cairns, he was presented to Longforgan, where he was admitted on Sept. 5, 1822.

One thing that seems to have got an impulse during the earlier years of Mr. Walker's ministry was Sabbath schools. In 1827, an extraordinary collection was made for providing books, as rewards for the scholars attending the Sabbath evening schools in the parish. Of these there were three in the parish in 1838. It was the time, also, of quickened missionary

interest. In 1824 a collection was made for missionary purposes, amounting to £11, 9s. 11d. Dr. Dickson of Edinburgh pled the cause of the Scottish Missionary Society in 1830; and ten years later, on his return from Palestine, Mr. M'Cheyne lectured on his mission.

£5, 14s. 10½d. was collected for the Jewish work. But there was need for much effort, as the following anecdote will show. Meg Craw was somewhat of a character. She seldom, if ever, darkened the kirk door. Still, she rather encouraged her family to go. But Meg, who kept the purse, would scarcely ever give them anything for the collection. One day her daughters went to her, feeling sure that they had a claim which Meg could not refuse. "Mother," they said, "there's to be a special collection the day for the bringing in o' the Jews." Darting a wild glance at them, she exclaimed, "The Jews? I've heard o' thae craitors a' my days. If they winna come in, let them bide oot; never a bawbee will they get frae me." Crestfallen, the girls had just to go and blush to the ladle once more.

An entry dated May 22, 1831, may be given, which suggests changed thoughts towards the Church: "Mr. Ross, probationer, preached, our

own Minister being distressed, and in the time of divine service an alarm was brought to the Church of a house being on fire in the Town, and the whole congregation left the Church, and came back again after the fire was extinguished."

The mention of M'Cheyne reminds us, that Mr. Walker's ministry began when the great Evangelical movement was advancing to its victory. Mr. Walker's friends belonged chiefly to the Evangelical party, and in the years preceding the Disruption, it is men like Hamilton of Abernyte, Grierson of Errol, Ewing of Dundee, who appear as his helpers. Longforgan shared, if to a small extent, the marvellous blessings that came to Dundee and the district in connection with the labours of William Burns and M'Cheyne. Burns had anxious souls in Longforgan, and M'Cheyne had those in the parish who loved to call him their father in Christ. The religious life of the village was greatly helped by the warmth of the Seceders in it. They were too few to have a regular minister, but there were a good many prayer meetings in private homes, and there was frequently a service on the Sabbath evenings in summer. It was a common thing

for the student who preached in the forenoon to the Seceders in Haldane's tabernacle at Abernyte, to come on to Longforgan at night. One of the still-remembered students was the late Dr. Gardiner of Dean Street, Edinburgh. At other times, ordained ministers came. Mr. Gilfillan of Dundee came once a year, and Mr. Nicol of Pitrodie oftener. No public building, of course, could be got for these services. They were held in sheds and barns, and, frequently, in the open air. "The meetings were advertised by a written notice tacked on trees at each end of the village. They were largely attended, and compared with the canny preaching common in most country places, the barn preachings were much enjoyed" (*MSS. Account*). All this helped, without a doubt, to cherish the deeper life of the people. Besides this, other things were working. Abernyte was one of the adjoining parishes. There James Hamilton had been permitted to excite a widespread interest. Many persons, both in the parish and beyond it, were, under his ministry, touched by the Spirit of God. The news of it spread, and helped to kindle interest elsewhere. And then, there were all the spiritual forces

working, which culminated in the Disruption in 1843.

During the Ten Years' Conflict, Mr. Walker, who was of a quiet and retiring nature, took no prominent part. He was frequently urged by the more vehement advocates of Non-Intrusion to pronounce himself. But he stood uncommitted to the last. All he would say was, "If the crisis come, I hope I will be enabled to stand true to my convictions." When the crisis came, and the Disruption of the Church took place, and when others who were much more pronounced than he stayed in, Mr. Walker went out.

Feeling was hot in Longforgan over the Church question, as it was everywhere. One of the lairds is credited with saying, "Had it not been for that wasp Candlish, the whole affair would have blown over." There were keen discussions, by the fireside, over the Voluntary Question, and over the Non-Intrusion articles in the *Dundee Warder*, and the *Witness*, and *The Secession Church Magazine*. Sometimes there were larger meetings, addressed by ministers and laymen from Dundee. When the hour struck, a number of those who had pledged themselves, even in the Session, drew

back. Only one of the elders went with Mr. Walker. His name was John Dickson. Mr. Henry Prain, who knew him well, describes him as a devout and simple-minded Christian. "He was faithful in the discharge of all his duties; if possible, more than faithful to his obligations as a Free Churchman and a Free Church elder. His attendance at church on Sabbath, at church meetings on week-day evenings, and at all prayer meetings, as well as his visitations to the sick, were systematic and regular. Other things might stand over, these never. Summer and winter, sunshine and storm, were alike unable to keep him back. Once only, in more than twenty years, and near the end of his days, did I know of him turning back. It was a day of storm. The snow was drifting fiercely. He started for church and went so far, but for once he had to turn. One who saw him said, 'John Dickson's near his end now, for he has turned back from the church.' . . . By his death the Free Church lost a pillar, the village a true Christian inhabitant."

Though only one elder went out, there was a goodly body of the people. There were few of the more wealthy among them. There were

only two farmers, but there were some of the most active and pious of the people.

It was, originally, intended to build the new church at the east end of Longforgan village ; but, as a site could not be got there, it was erected at Mylnefield. It cost a little over £400 ; but it ought to be said that the carting was done free. A number of the farmers gave help, but the burden of this service was borne by the two farmers who had cast in their lot with the Free Church. To these two, Mr. Jackson of Longforgan, one of the most enthusiastic supporters of the Reform Bill of 1832, and Mr. Miller of Carmichaels, and to Mr. Alexander Moncur, a young manufacturer in Longforgan, who gave yeoman service in connection with the building and with the organisation of the congregation, the Free Church cause owes much.

During its erection, service was generally held in a meadow in the open air, behind the present church, and old worshippers still love to relate how, with but one or two exceptions, the Sabbaths were fine.

The church was opened early in 1844.

Mr. Walker's case was attended by not a little hardship. His position at Longforgan

was a comfortable one, and he was not very strong. But he made little complaint. Once, when asked by a friend as they were passing the glebe, if he did not feel a good deal in leaving the old home and its interesting associations, all he said was, "Yes, I do; but I am much happier in my mind now, than I could have been had I remained in the church."

For some years, as no site for a manse could be got, he had to stay in Dundee, and walk out, in storm or sunshine, to Invergowrie to preach. A site was got, at length, in this way. On one occasion, when Mr. Walker was preaching, a fire broke out in a neighbouring farm. He bade the men amongst his hearers go and help to put it out. The farmer belonged to the Established Church, and Mr. Walker's action led to the granting of a site.

It may, however, be added that Mr. Walker did not seem to be injured by the change. His strength seemed to renew itself, and his labours were more manifold than before.

Mr. Walker was twice married. He wrote the account of the parish for the *New Statistical* in 1838. He died in 1854, in the forty-sixth year of his ministry. A memorial tablet has

been placed in the Free Church, of which he was the first minister.

Mr. Walker was succeeded in the ministry by the Rev. John Hunter, with whom the Rev. Adam Philip was associated as colleague in 1881. Dr. Ritchie was presented to the Established Church when Mr. Walker surrendered the charge. His death (July 3rd, 1895) removed one of the few remaining ministers in the Establishment who held charges previous to the Disruption. Dr. Ritchie attained the ripe age of ninety. He celebrated his jubilee seven years ago. The Rev. N. K. Mackenzie, appointed assistant and successor in 1885, is now sole minister. The incumbent in the Scottish Episcopal Church is the Rev. W. Simons. .

We do not propose to follow the story further in detail. There were some regrettable things done at the Disruption, and there have been regrettable things since. But, notwithstanding, the work of God goes on. Souls have been saved and saints have been trained. Ministers of the gospel have gone from the parish, and the people of Longforan are doing something, however humble, to recruit the honourable services of the country and the

manifold activities of Christian work. The parish has been refreshed with the dew of heaven. We long for more. To the next chronicler of our Annals, we hope it may be permitted to tell of greater "times of refreshing," of more missionary zeal, and also of the reunion of the Presbyterian community in Longforgan and in Scotland.

X

THREE LONGFORDIAN WORTHIES

X

THREE LONGFORGAN WORTHIES

MR. HENRY PRAIN, whose forebears were in the village of Longforgan centuries ago, has furnished me with the following sketch of one or two of the village characters fifty, years ago. His paper is entitled "A Short Biographical Notice of Three Longforgan Worthies." He has also given me the use of other papers.

"In a village, old as the days of Wallace, and honoured with a visit from him as he was running away from Dundee,—in this village, old-fashioned, badly-housed, yet pleasantly situated, lived and died my three Scotch Worthies. There they were from a little past the middle of last century until about the middle of the present.

"To give an idea of the particular place in the village where they lived, it is needful to tell something about the situation and shape of it.

The situation is most beautiful. It is set upon a crescent, at the east end of the Carse of Gowrie, extending four or five miles from south-east to north-west, and about the centre of the crescent, sloping towards the south, about a mile and a half north of the Tay, overlooking many long miles of that magnificent river and many broad acres of the flat Carse. On the other side of the river are to be seen the Fife hills, dotted with mansion-houses and woods, corn and pasture fields, villages and homesteads, from beyond Abernethy on the west to Tayport on the east. The shape of the village can hardly be described. It is more than half a mile long. The road between Dundee and Perth goes through it. On each side of the road, there is a row of houses so called; but, occasionally, a house or two turns at a right angle northward or southward. The houses were mostly thatched and mud-floored. Many of them have a step down from the road.

“ But to the abodes of my heroines, Dumbie, Nelly, and Highland Jean. Oh for a photo of the three and of the huts in which they lived and died! Those three huts formed one row at the extreme east end of the village, on the north side of the road, six or seven yards from

it, about thirty yards apart from the houses on the west side, and far away from any houses on the east side. Although the three houses were joined together, each had its own door, and one or two windows, or rather holes, small enough, but sufficient to let in plenty of air and some light. The houses were built with clay, mixed with land boulders for stones, thatched with straw, and floored with mud. The houses stood entirely free from all others, and were fully exposed to every blast that blew. When the wind was from the north or east, the wintry blasts were bitter and biting—pure and undisturbed from the Sidlaws; and when from the south or south-east, the wind was thin, keen, and without a break from the Bay of St. Andrews. The crevices in the walls rather invited, than prevented, the wind from entering. In big snowstorms, which came generally from the east or north-east, this isolated row had to bear the fury of the blast, which came sweeping over the bare landscape without interruption until it reached the huts wherein my three worthy maidens were sheltered. It was a glorious sight to see those hills of snow in their sparkling beauty, variety of size, curve, and taper-like ramparts of whitest alabaster

surrounding and enveloping the three mounds. But to think of the three imprisoned inhabitants within! Once or twice they were so completely buried in the snow that only the chimney-tops could be seen, and a young man had to climb over the wreaths and call down the chimney to the person below, to knock on the back of the door in order that the men might know where to begin and dig them out.

“I should have mentioned that the employment of the villagers was mostly agricultural, weaving, and the spinning and pirn wheel. At that time most of the families had more or less land, and grew and manufactured their own flax. Latterly, as most of the small crofts were taken into large farms, and as hand spinning had been superseded by machinery, the employment was chiefly weaving, winding, and harvest work.”

Nelly Johnstone and Highland Jean are the more interesting of the Worthies. We give Mr. Prain's sketch of each.

A. NELLY JOHNSTONE.

Nelly lived in the middle house of the three, the door of which was rather low, but amply sufficient to admit Nelly. There was one window to the south, with a small curved

tunnel at the side, through which the cat went in and out at its pleasure, and another window to the north. These two, with a big low vent, served to admit all the light there was in that lowly dwelling of one apartment, with its clay floor and small fireplace. That one room contained the machinery by which she earned her frugal livelihood, as well as her furniture. The machinery was a spinning-wheel and reel, a pirn-wheel and swifts. The furniture consisted chiefly of a close bedstead, the lids of which could be opened or shut at pleasure, a very big press with drawers at the bottom,—this article served for wardrobe and library,—a plate-rack, one or two old chests, a buffet stool for dining-table, and a large dresser, two chairs, and two or three small stools, an axe, and an old spade. Her garden was in two divisions. The portion at the back was used for growing potatoes and other vegetables; the portion before the door was a wilderness of every description of herbs, groundsel, marsh mallow, camomile, peppermint, etc. Around this garden there was a hedge of shrubs, appleringo, sweet brier, roses red and white, both wild and tame, bluebells and balm, etc. Nelly dealt greatly in herbs herself, and freely dispensed them to others,

with her sage advice and directions as to how they should be used.

Nelly herself was a low-built, broad, bent body. She had a pleasant enough expression; but, being near-sighted, had rather a peculiar look about the eyes. She never got the name of a witch. An herbster she was well known to be. A good-flax spinner in the days when the spinning-wheel was used, a good canny pirn-winder, no very great shearer, but from these occupations she earned her sole livelihood for many a long year. With the bigger wages for harvest work, she paid her yearly rent of twenty-five shillings. Her average wage for pirn-winding was not more than two shillings a week. Her living was very plain indeed—the potatoes and vegetables which grew in her garden, some oatmeal, peppermint for tea, and treacle for sugar. Sometimes the neighbours gave her a bowl of broth, occasionally a loaf, which she took thankfully, but never with a hint of “Haste ye back.” A penny from the Session she would not hear of, until over eighty.

Nelly's dress was as plain as her living. Like the dress of the Israelites in the wilderness, it never seemed to grow old. Her working dress was a short-gown, blue flannel petti-

coat, a checked apron, and thick sowback, tied on with a black ribbon. For meetings on week days she had a dark gown and black-and-white tartan shawl, and for Sabbath much the same. But one bonnet served for all occasions and all seasons. And such a bonnet for size and shape! There was material enough in it to make three or four of the bonnets worn nowadays. You had a long look under the dark shade before you could see her face. Add now the strong-built whale-bone umbrella, the Bible, balm and applingo folded in a white napkin. Umbrella under her arm, Bible in hand, thus equipped, you would have met Nelly every Sabbath morning, between eight and nine o'clock, summer and winter, on the road to the Chapelshade Kirk, Dundee, a distance of $6\frac{1}{2}$ miles. She worshipped in that church for many years before the Disruption of 1843, and for more than twenty years after that event in Chapelshade Free Church. In the early Sabbath mornings, you would have seen the smoke ascending from her chimney, and been sure that there was ascending also the incense of praise and thanksgiving.

Being born and brought up beside Nelly, and a great favourite with her from my boyhood, I

could tell many a famous tale about her. She was humble and unassuming in her manner ; yet her influence, her conversation, and whole bearing were a great power for good in the village, especially among the young women, who were much given to frequent her lowly dwelling. She was a great reader, and had a wonderful stock of books—some volumes in black letter, all by orthodox authors, such as Flavel, Rutherford, Melville, Henderson, Bunyan, Boston, Baxter, the Erskines, Ralph and Ebenezer, etc. Above all, she read and studied the Bible.

In Nelly's time, tent preaching in rural districts was very common on sacramental occasions in summer, and she was in the habit of attending many of these great gatherings. I have known her travelling ten or twelve miles, if she had heard that a really good preacher was to be there, furnished with a bit of oaten cake, which she would sit down and eat by the side of some spring or burn, after having given thanks. On this simple fare she supported herself until she returned, late in the evening, to kindle her fire and make a little supper for herself, refreshed with the spiritual food she had received. The long day's travel was never grudged, nor did she ever seem a bit the worse

nor less able to be at work on Monday morning. In the tens of thousands of miles which she must have travelled to church, in the course of fifty or sixty years, she must have got many a drenching with rain and suffered the pelting of many a snowstorm and surly winter's blast, endured the sultry, oppressive heat of summer, and the chilly feeling of hoarfrost as she walked away in the dark wintry mornings, often a solitary wanderer on the road, by hedgerows and woods, sometimes overtaken by a thunderstorm. She spoke of being awestruck with the thought of hearing God's voice in the thunder, and seeing an emblem of His power in the darting lightning flash. Yet from all these dangers she escaped unscathed, and enjoyed unbroken health up to within a few years of her death, at the age of, at least, eighty-five.

Nelly was not only fond of hearing good preaching and going far to hear it, but she had a fine memory, and used it to hold the texts and heads and particulars of the sermons, and it gave her great pleasure to communicate what she had heard to those who visited her. Many a grand text and sermon she told over to me. Once, when hearing the account of an extraordinary sermon, I think by Parker, I nearly offended

her. The text was about the twelve gates into the city in Revelation. She went on telling me what he said about the various gates we had to pass through. There was the gate of foreordination, the gate of adoption, the gate of regeneration, and so on and on with each of the twelve. When near the end, I was inclined to laugh, and said, "Would it not do if we got in at 'ony ane'?" She looked at me rather seriously, and said, "Oh, laddie!" but pardoned my ignorance.

Besides Nelly, there were in the village a few families belonging to the Seceders who had to go to a church west from Lochee—the Kirk of the Myre, and when it was shut, to the Schoolwynd, Dundee. But as Nelly belonged to the Established Church till 1843, it was thought strange that she should go so far for preaching, and leave "the minister the Lord had sent to be over the parish." From the ignorant and indifferent she had some not very pleasant remarks to endure about wearing her shoes, etc. Nevertheless, she held on her own way to the end.

Among the distinctive features of Nelly's character were her cheerfulness and her sustained and regular attendance upon the worship of God, in private and public. In her

lowly home she had erected an altar to the God of salvation, never to be neglected. Indeed, she lived and breathed in an atmosphere of devout and humble praise and thanksgiving. Visitors were never long in her house, until they felt they were on consecrated ground, although there had been no formal dedication with priestly mummeries. For a long time there was a weekly prayer meeting held in the village, and sometimes a mile or two out of it, when a suitable place for it was found. These meetings were held in private houses, as not even the schoolhouse was allowed for that purpose, the leaders of those meetings being chiefly elders belonging to Dissenting churches. Wherever these meetings were held, Nelly was always to be found among the worshippers. Neither distance nor weather was a barrier to her, for she in no way practised silver-slipper religion.

Nelly had a very strong Scotch feeling of independence. She was poor in money, but rich in cheerful contentment with her lot. She had never in all her life possessed at one time thirty shillings. But she had no beggarly spirit. As years beyond threescore and ten told that she was not so strong as she had

once been, I tried several times to persuade her to take a little help from the Kirk Session, but she would not hear of it for years, until an illness came over her, when for some weeks she was unable to work. With a sorrowful heart and pitiful look she at last yielded to my suggestion ; but she said, "As the rent, twenty-five shillings, will be to pay, you will take the ten shillings I have laid past for it, and give it to them to help it." I said, "Not in the meantime, but I will think about it." I had to be very tender and careful as to what I said on the subject. She had not long received help from the Session, when a new source of income came, with overwhelming surprise, upon her. An old maiden lady in the village died and left Nell £19, 19s. Whenever she got the news I was sent for. Never can I forget the earnest, anxious countenance with which she looked up and almost cried out, "O laddie, pray for me that I may be keepit hummel. Fat can I do wi' a' that siller? Ye'll pay back the Session fat I've gotten," etc. I calmed her as best I could, and promised, but said we would wait a wee. Of course the paltry sum she got from the Session was given up. The sum £19, 19s. given her by the lady served her all the years she lived,

and there were a few shillings of it in the house when she died at well upon ninety years.

The whole bearing of Nelly's long life was a power for the moral and spiritual well-being of more than one generation. Her religion was the natural outflow of her sanctified life. She was possessed with the Spirit of Christ. He dwelt in her richly by faith and the hope of glory, and these graces, ever working by love, made her religion feel just as natural as "the balmy breath of incense breathing morn." Hence her unruffled contentment, her constant cheerfulness, and her great power for winning the confidence of, and her entire freedom to give faithfully, the needful counsel to each of her many callers in their varied circumstances, so that the remark was common that one never went in and came out from Nelly's, without feeling brighter and better for the visit. Her counsel or advice was so full of heart and earnest simplicity, that it went directly to the heart of the hearer. Often the language was very quaint, but always free from offence. To the young she would say, "Mind and aye do biddin'. The Bible doesna say, Obey good parents, but obey yer parents in the Lord." To young women she often

said, "Noo, dinna speak back. Be aye civil, and though a thing be na pleasant, there's anither Master abune ye have to please, and He kens a' about it." When told that any of the lassies were to be married, she would say, "A weel, a weel. I hope they'll do the right gate thegither." She never joked much about marriage. The writer of these lines about Nelly will never forget one fine summer morning, more than fifty years ago, when busy at the warping-mill in an outhouse. Nelly, as her work required, came in with a bag of filled pirns to get empty pirns to fill. I stopped the mill in order to make the exchange. She said, "That's a bonnie mornin'. Ye've gotten up and able to be at yer wark. I hope ye hanna forgotten to gie thank for the mercies, though it were but three or four wirds." So saying, she went away with her pirns. But that sunny morning and those few words so kindly and tenderly spoken, have not been forgotten by me.

The time drew nigh when Nelly had to bid farewell to all earthly concerns. She had no very lengthened nor severe illness. She was just "wearin' awa'," and she knew it. She knew also, long before, that her mansion above was fitted up and ready to be occupied.

B. HIGHLAND JEAN.

Jean, in personal appearance, was unlike Nelly. She was fully medium height, and very strongly built, with a Highland lounge or bend in her shoulders, and a climb - mountain - like step in her walk ; a rather masculine tone of voice, with a strong Gaelic accent. Some of these peculiarities she had acquired in her early youth, at the foot of Mount Blair, where she was born. She came down to the Lowlands when quite young. Jean's dress was made from the most durable material, meant to be suitable either for outdoor or indoor work, as far as possible fit for all kinds of work and all kinds of weather.

She was mostly employed at farm work, during summer and harvest. At all kinds of agricultural work she was a first-rate hand, and often had to do work that needed more than the strength of an ordinary female. In the winter-time, in her younger days, she spun flax, and sometimes a coarser sort of yarn as flax-spinning wore out. For many years before she died, her winter work was the pirn-wheel. Jean lived upon very plain food, indeed very coarse food. People, nowadays, would not believe if I were to tell about nettle kale, peppermint

tea, and pease brose. Yet these, with bread baked with a little oatmeal, mixed with potatoes, were all well known, and often used for the support of Jean's robust health and strength.

Jean had often to go a good bit for out-work, and was early up in the morning, made ready her flagon with its mixture for dinner on the field, and was never too late for her work. She returned at night between seven and eight o'clock, made her supper, and prepared for bed with thanksgiving for the mercies of the day. I never knew Jean off work with sickness until her last, when she was over ninety years old.

Jean never was at any school, but she managed to learn to read. Her only book was the Bible, and it she knew well, especially the Psalms of David. These she not only knew, but could repeat to a great extent, and delighted to give quotations from them. She was a regular attender at the parish kirk. Her red plaid and black big bonnet were never missed on Sabbath, and among the first on the road was Jean. The parish kirk and the "minister sent by the Lord to be over the flock" were sacred institutions with Jean, and she blamed Nelly very much for not going to "oor ain kirk."

Jean's income was bigger than Nellie's. She

was much stronger, and a good part of the year she wrought at farm work, and had from eightpence to tenpence a day. At the harvest work, too, she made more money ; but putting all together, and one year with another, her average income was never more than four shillings or four-and-sixpence a week all her life. Her yearly rent was twenty-five shillings. Her clothes were coarse, strong, and well-cared for. Her living was of the plainest, her garden supplied a large portion of it ; but a robust constitution, hard work, and a good deal of it outdoor, gave her almost unbroken good health. No doubt a thankful and contented mind did its share in the matter. Like Nelly, she had a noble, independent spirit, no beggarliness about her, nor complaints about weakness or want. The idea of taking anything from the Session she spurned ; and only at last, when the burden of fourscore years and ten was upon her, with a sorrowful sigh she agreed to take a little.

Jean was a born Highland soldier—a true heroine—fit for following Prince Charlie, as this story will prove. As I said, Jean's house was next to Nelly's, and joined with it. One night, shortly after Nelly had got the £19, 19s. left her by the lady, a blackguard who had heard

about it, thought that the money might be in the house, and that he could take it. Mistaking the one house for the other, he went to Jean's window after midnight, and made an attempt to get in. The window was small, and not fit to let a person in without a good deal of squeezing. Jean was in bed, but, startled with the noise, sprang to the floor, demanding who was there. By this time the cowardly rascal had his head in at the window, and was pressing hard to get his body in. That night Jean had gathered a bundle of sticks in the wood, and they were lying on the floor. In the dark, she felt among the sticks, and found a young birch tree with part of the root on it, making a fine club. With this strong weapon, in willing hands, Jean laid on, thud after thud, with a hech saying, "I'se pet ye out o' that, ye base black-guard!" He was some time in drawing himself back, and Jean was not idle. The scoundrel got angry, and was determined to get in. Again and again he made attempts, but was met with the same hearty reception, until after a "lang fecht," as Jean said, "he gaed awa,' but I'se warrant no' wi' a hale head."

Poor creature, she sat up all night after the battle was over, watching, club in hand, for fear

he would come back, for she said, "I needna ha' gaen to my bed, I was so forfochen." At the time this took place, Jean would be well over eighty, but she lived a good few years afterwards in health and strength, and pursued her ordinary labour.

There is a story connected with Jean's death-bed which I cannot leave out. It was so like her, especially like her manner of bringing in quotations from her favourite book, the Psalms, whenever she was pressed for an answer. All her life, Jean attended to her household affairs herself. No help from any other body was allowed. She was never particularly cleanly, and when she had been in bed for days, things got worse. The neighbours who attended to give her food, or do any little thing, were only allowed to go so far. When they tried to get things put to rights, Jean's answer always was, "Och, it's braly." At last a deputation came to me, and asked me to go and speak to her about the business. When I went into the house, Jean was lying in her bed. A table stood before it, covered with various articles of crockery, prominent among them being a big black teapot. Below the table there were, I do not know how many things, along with pots

and pans, which occupied the front seat. Before the table stood an old rickety chair, nearer the fireplace a buffet stool and one or two smaller ones, at the window stood the pirn-wheel and swifts. I ferreted my way to the foreshide of the bed. I stood in danger of moving my hand for fear of the crockery, or my feet for fear of the pots. I asked very earnestly for her, sympathised with her, tried to bring in the cleaning-up, but failed, tried again, and got an evasive answer, "O'ch aye, but it's fine; I should be thankfu'." Again I urged the importance of cleaning up, for her health and comfort. But mark my answer, very pathetic and firm: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Jean grew gradually worse, and said nothing against the house-cleaning. She was very kindly attended to, and, in little more than a week after the above quotation from her favourite book, the Psalms, she joined her two neighbours, Dumbie and Nelly, in the auld kirkyard. She was ninety-four years of age when she died, having in a humble, honest, industrious, and honourable manner, fought life's battle.

XI

APPENDIX



A

Population.

In 1755	.	.	.	.	1285.
1795	.	.	.	.	1526.
1801	.	.	.	.	1569.
1811	.	.	.	.	1809.
1821	.	.	.	.	1544.
1831	.	.	.	.	1638.
1841	.	.	.	.	1660.
1851	.	.	.	.	1787.
1861	.	.	.	.	1823.
1871	.	.	.	.	1753.
1881	.	.	.	.	1854.
1891	.	.	.	.	1779.

During the decade, 1811-21, the population fell no less than 265. This was largely due to want of work at Kingoodie. That village lost 134 in the ten years. The population of the parish is 30 less than it was in 1811.

The yearly average of births for the last seven years is $47\frac{1}{2}$.

„ deaths „ 27 $\frac{1}{2}$.

„ marriages „ 8 $\frac{1}{2}$.

The number of illegitimate births in 1894 was 4.

This may be compared with a statement in the *New Stat. Account*, 1838:—

The yearly average of baptisms for the last seven years is $37\frac{3}{4}$.			
„	burials	„	$25\frac{1}{4}$.
„	marriages	„	$17\frac{1}{4}$.
Illegitimate births in the course of the last three years, 8.			

B

List of Heritors.

1. Charles J. G. Paterson, Esq. of Castle Huntly.
2. James M. White, Esq., M.P., of Balruddery.
3. Right Hon. Lord Kinnaird of Rossie Priory.
4. The Misses Brand of Mylnefield.
5. William Wilkie, Esq. of Mylnefield.
6. David M. Watson, Esq. of Bullionfield.
7. Trustees of the late James Brown of Lochton.
8. William D. Graham Menzies of Hallyburton.
9. Miss St. Clair Trotter of Ballindean, and Mrs. Stead's Trustees.
10. James G. and the Misses Hunter of East Mylnefield.

Valuation Roll.

The valuation stood at the following figures in—

	£	s.	d.	
1650	7250	0	0	} Scots.
1667	7252	6	8	
1835	7254	6	8	
1895-6	14223	5	5	

We reproduce the roll at two earlier periods. The first is extracted from a copy of the Rental Book of Perthshire, commonly called Cromwell's, made up 1649-50. The second is from the County Cess Book of 1834-35.

In 1650, 1666-67, 1835, Invergowrie valuation was £80.

I. INNERGOWRIE PARISH, 1650.

Sir Alexander Wedderburn of Blacknes, fourscore pounds 0080 00 00

LONGFORGAN PARISH.

Countess of Kinghorne, for her part of the lands in this parish 1836 08 04
 Viscount of Dudope, for Ceinguddie and West Newton, one hundredth fourscore four pounds 184 00 00
 Laird of Inschture, for Drymie, Whelplaw, Unthank and his part of Rawes, fyve hundredth fourtie
 nyne pounds, six shilling, eight pennies 0549 06 08
 Mr. John Browne, for Miretoun, one hundredth fourscore pounds 0180 00 00
 Laird of Monorgan, for the lands of Monorgan and yairds yreof, seven hundredth thrittie three pounds,
 six shilling, eight pennies 0733 06 08
 James Boittare, for Pilmore, three hundredth sixteen pounds 0316 00 00
 Laird of Pitcur, for South and North Ballowes, one hundredth and fyftie pounds 0150 00 00
 Thomas Ogilvie, for Tempilhall and Brumehall, one hundredth and fourtie pounds 0140 00 00
 John Reid, for Knap, two hundredth three score six pounds, thirtie shilling, four pennies 0266 13 04
 Andrew Ogilvie, for his wadsett of Wester Newtoun, thrittie three pounds, six shilling, eight pennies 0033 06 08
 Major Andrew Duncan, for his wadsett of Trotik, one hundredth six pounds, thirtene shilling, four pennies 0106 13 04
 Laird of Inchmartine, for a part of Easter Newton, twentie pounds 0020 00 00
 Earl of Dirletoun, for his part of the lands of Newton, threescore six pounds, thirtene shilling,
 four pennies 0066 13 04
 Lord Gray, for Littletoun and Lochtoun, seven hundredth thrittie three pounds, six shilling, eight pennies 0733 06 08
 James Fyfe, for his two part of the lands of Drone, two hundredth fourtie pounds 0240 00 00
 Laird of Lundie, for his Feu dewties of Drone, thirtene pounds, six shilling, eight pennies 0013 06 08
 Earl of Kinghorne, for his part of the lands in the Parish, fourteen hundredth fourscore pounds, eighteen
 shilling, four pennies 1480 18 04
 William Gray, of Lauristone, for Lauristone, two hundredth pounds 0200 00 00

Summa—Seven thousand two hundredth fyftie pounds

7250 00 00

II. INVERGOWRIE, 1835.

PROPRIETOR	ESTATE	VALUATION
Mylnefield	Dergo	80 0 0
LONGFORGAN.		
George Paterson	Templehall	28 0 0
	Castlehuntly	2389 14 5
	His part of Drimmie	63 0 3
	Broomhall, and part of Dykehead	63 14 2
	Monorgan, including Oxgate	583 2 4
Thomas Mylne	Pilmore	340 3 2
	Kingoodie	157 19 0
	Easter Balrennoch	46 15 8
	Gidspike	14 6 11
	Muirton	144 10 9
Lord Kinnaird	Milnhill	600 0 0
	Half of Littleton	270 13 4
	Drone	270 13 4
	Lundie's Feu thereon	240 0 0
	Knap	13 6 8
Lochton, and Thos. Drummond's Trustees	Knap's part of Drone	266 13 4
	Part of Drimmie	133 6 8
	Part of Monorgan	486 6 5
	Lochisles and Milnshades	214 1 4
	Newton	129 5 7
Patrick Kinnear	Lochton	53 6 8
	Greenhills	192 0 0
	Part of East Newton	43 0 0
	Part of East Newton	36 2 8
	Part of East Newton	15 10 8
Lord Kinnaird	Lauriston	200 0 0
	Trottick	106 13 4
	North Ballo	94 0 0
	South Ballo	58 0 0
	South Ballo	58 0 0
		7254 6 8

C

Parochial Registers.

There are, at the Register House, Edinburgh, three volumes of records belonging to Longforgan.

Vol. I. contains a record of births from 1634-78, and of marriages from 1633-75. Vol. II. contains a record of births from 1678-1776, and of marriages from 1716-51. Vol. III. contains a record of births and marriages from 1776 to 1819.

Then, in the custody of the local registrar, there is a record of births, deaths, marriages, from 1820 to 1854.

Cf. Report of Records at Register House.

"The records of the Kirk-Session begin in 1654, and consist of eight volumes, some of which are in a very indifferent state of preservation. But, in so far as a judgment can be formed, they all appear to have been pretty regularly kept" (*N. Stat. Acc.*, x. p. 408).

The records now in the possession of Longforgan Session are numbered.

Vol. 8 (as it is marked) extends from 1673-1699. It is a large volume, well kept, and full of interesting matter.

Vol. 9 extends from 1710 to 1729. It is a book of 352 pages. It is also well kept, and the minutes are full.

Vol. 10 contains minutes for the years 1738-39, 40-41, 42-43.

Vol. 11 contains minutes for the years 1743-1749.

Those two volumes were found in the manse about 1822. They are in poorer condition, and are not nearly so well kept.

Vol. 12 extends from 1782-1812. There is a long gap before 1782.

Vol. 13 begins in 1813, but after 1821 this volume came to be used chiefly as a cash book. This volume is of value from what may be called its appendices.

From 1821 the records are, on the whole, kept carefully.

The Parochial Registers in the Carse do not, except in

the case of Errol, go back to Reformation times. The earliest entry in the Errol baptismal register is 1553. The Saint Madoes record goes back to 1591. In the other parishes the entries begin about the same time as in Longforgan.

The first entry at Kinnaird is in 1633.

„ „ Inchtute „ 1623.

„ „ Kilspindie „ 1656.

„ „ Abernyte „ 1664.

At Kinfauns, the register of births, baptisms, and marriages begins in 1646. In Liff, which adjoins Longforgan, though beyond the Carse, the register of births commences in 1633. See Turnbull's *Memoranda of the State of the Parochial Registers of Scotland*.

A writer in *Blackwood's Magazine* (Feb. 1848), dealing with the bearing of certain facts in the *New Statistical*, makes the following observations, which need to be remembered about the records in Longforgan as well as elsewhere: "Most parishes have also records of births or baptisms, marriages and deaths. From these, and these only, this work could derive the element of its important section of vital statistics; but how far were they fitted to serve that purpose? It is certain that they nowhere form a complete register of these occurrences, and that, for the most part, they are very defective. Baptisms appear to have been entered in the parish register regularly till the year 1783, when the imposition of a small tax broke the custom of registration; and when that tax was removed, Dissenting bodies were unwilling to resume the practice. The proportion of registered baptisms to births, for instance, is at the present time not more than one-fourth in Edinburgh, and one-third in Glasgow. The marriage register is also unavailable to statistical purposes, by reason of the practice of double enrolment—in the parish of each party. In many parishes no record of burials exists; in others, those of paupers are omitted."

The register of baptisms in Longforgan was kept only fairly, some of the Dissenters declining to register through the Established Church. The same may be said of the marriage register. The burial register was very imperfectly kept. In one period, where over four hundred baptisms are recorded, there are no burials entered. It was late in last century till it was done with any care. Even then it is an imperfect record of the actual number of deaths in the parish. The register was made up from the fees paid for the use of the mort-cloth. It needs, however, to be remembered that the poor did not pay for it; and, on the other hand, that it was sometimes used for persons who were brought from other parishes to be buried. Mr. Walker (*New Stat.*, x. p. 411) thinks that the number of persons removed for burial from Longforgan, may be put against the number of persons brought to it. We cannot say if this be so; but in view of what has been said, we need to be careful in dealing with such statistics as may be gathered of the number of births, marriages, deaths. In 1794 there were 35 baptisms, 35 persons of the parish were married, and the mort-cloth was paid for 16 times. The following year there were 43 baptisms, 20 persons of the parish were married, and the mort-cloth was paid for 18 times. In the decade preceding 1793 the mort-cloth was used 256 times, an average of more than 25 per annum. The draining and other improvements that were taking place were evidently lowering the death-rate. But its facts are full of suggestion. 1794 was a prosperous year in the parish, and the register tells us that 35 persons were married. 1795-96 was a very trying year, and the number fell to 20. Last year (1894) there were only 9 marriages. In 1893 the number was 7.

D

Church Accommodation.

The Established Church was built in 1795, during the

ministry of Mr. Cairns. It is a good, substantial, plain, square building, with large Gothic windows to the south, and a circular gallery. Mr. Walker writing in 1838 for the *New Stat. Account*, describes it as "very commodious and comfortable. It is too large, however, containing more than 1000 sittings, nor is there any probability of the ample accommodation which it affords being required. But it could not be better situated for the great bulk of the population," which numbered then 1638. It was then the only place of worship. The Census of 1891 showed the population to be 1779, a decrease of 75 since 1881. There are now, besides the Church in Longforgan, a Free Church with accommodation for 400, a Mission Station under the Established Church Session with accommodation for 300, and an Episcopal Chapel with accommodation for a considerable number. In connection with the last named, a large and handsome church has been built, but is as yet unopened. These are all at Invergowrie. There is also a Mission Hall in Kingoodie.

E

Stipend.

The following is from the Register of Minister and Readers in the year 1574 :—

Banvy, Fowlis, Langforgund.

	£	s.	d.
Nicholl Spittall, minister . . .	116	0	0
Johnne Blair, reidare at Banvy . .	16	0	0 and k.l. ¹
Patrick Mortimer, reidare at Fowlis	13	6	8
Johnne Smyth, reidare at Long- forgund (his auld pension, etc.).			

The *Glamis Book of Record*, 1684–89, enters the stipend

¹ k.l. = kirkland, and means that beyond the money stipend something was paid in victual.

The £116, os. od. is Scots.

of the minister as 5 bolls wheat, 46 bolls beer, and 44 bolls oats (p. 4). Wheat was selling at about £6 per boll, barley at from £4 to £5, 6s. 8d. per boll, oats at from £3 to £4 per boll. On the lowest calculation this comes to about £350 Scots.

Cf. A. H. Millar's Introduction to *Book of Record*, pp. 37, 38.

The following extract is from Sinclair's *Statistical*, vol. xix. p. 482 :—

“*Manse*.—The manse was built 1753.

“*Stipend*.—The stipend is 11 bolls of wheat, 56 bolls of barley, 57 bolls of oats, 2 bolls of meal, and £20 sterling, besides a good glebe, worth £10 sterling per annum at least; so that, with the house, garden, and offices, it is worth about £150 per annum, taken at a medium of 10 years back.”

By the time that the *New Statistical* was written, another manse had been built, and otherwise the position was improved. This manse, which still stands, was built in 1823–24. It is spoken of as “an excellent house, commanding a delightful prospect, and embracing every accommodation for a family. The glebe consists of between 4 and 5 acres of good ground, and its yearly value may be stated at £14 or £15. The stipend was augmented in 1824 to 18 chalders of grain, in the following proportions, viz. 138½ bolls of barley, 138½ bolls of meal, and 11 bolls of wheat, all payable by the highest fiars of the county, together with £2, being an allowance for a grass glebe, and £8, 6s. 8d. for furnishing Communion elements. The whole has amounted on an average of the thirteen years that have elapsed since the decret of modification to about £308 a year” (*New Stat. Acc.*, x. 419, 1838).

It was (1894) per crop £280, 7s. 8d., exclusive of manse and glebe. In 1893, per crop, it was £319, 14s. 5d.

A hundred years ago, a proprietor in the parish devised a plan for improving ministers' stipends in Scotland. It

is sketched in his account of Longforan in Sinclair's *Statistical*, vol. xix. pp. 482-83: Plan for improving Ministers' Stipends.

"It would be a good plan, were Government to make an offer to proprietors to purchase their teinds, which, it is believed, most would do. This would raise a very large capital; and were the produce put in the hands of trustees, under the direction of the Church, to be lent out by them to the best advantage, and to empower them to buy land if they thought proper, to be applied solely and entirely to pay the ministers' stipends, and to uphold the church and manse, a permanent fund would be established immediately, to accommodate the parishes with more becoming places of worship, to lodge the ministers more commodiously, and also, to make many livings much better; and might, in time, be the means of making stipends keep pace with the value of money. This is but the outlines of a plan, which may, indeed, be liable to objections; but the advantages would be so great, it seems to merit consideration. The stipends would still be unequal, according to circumstances; but, by proper regulation, all of them might be better. The clergy would then be raised to that rank and consideration in society to which they are well entitled; and men of learning and abilities would consider the Church as an object of honourable ambition; heritors would no longer have causes of disputes with their pastors; and the Court of Teinds, with a thousand etceteras, might be set aside for ever."

It is evident that, a hundred years ago, one mind, at least, in Longforan, was exercising itself on those questions which are pressing for solution to-day.

More recently, Mr. George Paterson, another of the lairds of Castle Huntly, showed interest in a question that is related to the ecclesiastical. In 1853 he published an *Historical Account of the Fiars in Scotland*. Four years later, he put out another pamphlet, *The Striking of the*

Fiars in Scotland. The chief part of this had been printed before in Macphail's *Edinburgh Ecclesiastical Journal*, Feb. 1853. Some of the suggestions in these brochures have been accepted in the Perthshire Fiars Court.

F

Schools.

In 1838 there were six schools in the parish—the Parochial School, and five others of a private nature.

After the Disruption, a school was carried on at Mylnefield by the Free Church, with an attendance varying at different times from 50 to 120 scholars. On the passing of the Education Act, the school ceased to exist, and the education of the young of the parish is conducted now in two schools—the Longforgan School with 145 scholars, and the Mylnefield School with 211 scholars; in all, 356. These schools obtained this year (1895) £290, 8s. 10d. in grants, and are doing good work. The total spent on education during the year, including the repayment of loans, has been £939, 1s. 2d.

Sabbath Schools.

“There are also (*New Stat. Acc.*, x. 420, 1838) three Sabbath schools, which have been very serviceable in diffusing among the youth an acquaintance with the Holy Scriptures, and of which the good effects would be still more apparent were the attendance upon them less fluctuating than it frequently is.” There are now five schools, well equipped with libraries, etc.

At the Disruption a Sabbath school was started in Longforgan village at the suggestion of Mr. Walker. It was headed by John Dickson, Alexander Moncur, and Henry Prain. Lieutenant-Colonel Davidson, who came as a tenant to Castle Huntly in 1851, took a lively interest in its progress during the time he was in the parish. One of the

visitors at the castle when the school was being entertained was Dr. Islay Burns of Dundee. The school had its ups and downs. At one time a determined effort was made by the laird to stamp it out, but it lived through the storm. It is to the honour of the then laird, that he afterwards frankly acknowledged his mistake.

G

Teacher's Salary.

Answers to Queries made to Schoolmasters in consequence of an Application to Parliament in 1825 for an Augmentation of Salary. The answers were returned to Sheriff-Deputes.

Query 1. What were the salary and emoluments of the schoolmaster at the earliest period at which they can be correctly stated, and the branches of education taught at the same period?

Ans. 1. Before the year 1697, the salary to the schoolmaster was paid by a certain tax on each plough (how much is not known), and by a tax on each house that had no land of $3\frac{1}{3}$ yearly. The Kirk-Session paid for a house, school, and garden to the schoolmaster. The school fees in 1668 were—for reading, $6\frac{2}{3}$ d. per quarter; for writing, 10d. per do.; for arithmetic or Latin, 1s. $1\frac{1}{3}$ d. per do. The school fees appear to have continued the same until 1758. There is a want of records from 1758 to 1772; but in that latter year, reading was raised to 1s. per quarter; reading and writing to 1s. 6d. per do.; arithmetic to 2s. per do.; Latin, 2s. 6d. per do. In 1697 the heritors fixed the salary at £7, 5s. yearly, which continued till 1788, when they voluntarily subscribed a salary of £20 yearly. The average number of scholars might then be about 80, as there were no private schools in the parish, which would make the schoolmaster's emoluments from 1697 to 1772 to be about £18 yearly, exclusive of house and garden.

Query 2. What were the salary and emoluments of the schoolmaster between 1780 and 1803, and the branches of education taught at the same period?

Ans. 2. The salary, as above, was £7, 5s. until 1788, and the fees as fixed in 1772, which will make the emoluments of the schoolmaster to amount to £26 yearly from 1780 to 1788. From 1788 to 1803 the salary was £20, and the fees were raised to 1s. 6d. per quarter for reading, 2s. per do. for writing, 2s. 6d. for arithmetic, and 3s. for Latin, which will make the emoluments to be about £40 yearly for that period. The average of the schoolmaster's emoluments from 1780 to 1803 (23 yrs.) will thus amount to about £35 $\frac{3}{23}$. The branches of education taught were reading, writing, arithmetic, Latin, and the practical mathematics. No private schools were in the parish for the greatest part of this period.

Query 3. What were his salary and emoluments between 1803 and 1824, specifying salary, school fees, other sources of emoluments, size of his house?

Ans. 3. The salary was the maximum (£22, 4s. 5 $\frac{1}{2}$ d.). The school fees were—2s. per quarter for reading; 2s. 6d. per do. for reading and writing; 3s. per do. for reading, writing, and arithmetic; 5s. per do. for Latin; 4s. per do. for practical mathematics. The house is large, consisting of six rooms besides the teaching room. The annual average of permanent income of the schoolmaster (after deducting the poor scholars, who might be about $\frac{1}{3}$ of the whole number) was about £37, 10s., exclusive of house and garden. During this whole period there were two private schools in the parish, which lessened the number of scholars at the Parochial School.—See the note at the end.

Query 4. What were these for the year ending in 1825?

Ans. 4. The salary and school fees are the same as in the preceding Answer to Question 3; but the number of

scholars being a little below the former average, taken in that Answer, therefore the income of the schoolmaster for the year 1825 is £36, 5s., exclusive of house and garden.

Note.—The year is understood in this Answer and in all the others to be accounted from the end of the harvest vacation of one year to the beginning of the harvest vacation in the next year.—See note at the end of the Queries for other sources of emoluments.

Query 5. State whether there be at present one or more schoolmasters established on the legal provision; if two, whether there be two schoolmasters' dwelling-houses, their size, the proportion of salary allotted to each, and the amount of school fees received by each.

Ans. 5. There is only one schoolmaster established on the legal provision.

Query 6. What is the present rate of school fees?

Ans. 6. The present fees for teaching at the Parochial School are—2s. per quarter for reading; 2s. 6d. per do. for reading and writing; 3s. per do. for reading, writing, and arithmetic; 5s. per do. for Latin; 4s. per do. for practical mathematics, in their various branches; £1, 1s. for a full system of book-keeping; 7s. 6d. per do. for geography and the use of the globes.

Query 7. What is the average number of scholars who attend one or both schools annually?

Ans. 7. The average number of scholars who attend the Parochial School annually is about 60; but there are only three quarters in the year to be accounted for at that average, as one quarter is lost entirely by the harvest and other country work.

Query 8. What are the branches of education which the present schoolmaster is qualified to teach, and the branches actually taught?

Ans. 8. The schoolmaster is qualified to teach English, grammar, writing, arithmetic, book-keeping, Latin, and

the mathematics in their various branches, both in theory and practice. All these branches are actually taught.

Query 9. State whether there be at present any and what other schools in the parish ; if there be, when established, by whom maintained, whether Dissenters or others, the emoluments of the schoolmasters, the rate of school fees, branches of education taught, and by what numbers of children attended ?

Ans. 9. There are two other schools in the parish. One of them, in the village of Kingoodie, was established about the year 1800. It is maintained by Thomas Mylne, Esquire of Mylnefield, who gives the schoolmaster a free house and garden. The present schoolmaster is a member of the Church of Scotland. The emoluments of the schoolmaster are about £20 annually, exclusive of house and garden. The school fees are—2s. per quarter for reading ; 2s. 6d. per do. for writing ; 3s. per do. for arithmetic. Reading, writing, and arithmetic are taught in this school. The average number of scholars for three quarters in the year is 60. The other private school is in the town of Longforgan. It is maintained by George Paterson, Esquire of Castle Huntly, who gives a free house to teach in. The present schoolmaster is a member of the Church of Scotland. The emoluments of the schoolmaster are about £10, 10s. annually. The school fees are—2s. per quarter for reading, 2s. 4d. per do. for writing, and 2s. 6d. per do. for arithmetic. Reading, writing, and arithmetic are taught in this school. It was established about the year 1799. The average number of scholars for three quarters in the year is 30.

Query 10. What is the greatest distance at which children go daily to school ?

Ans. 10. The greatest distance that any of the scholars have to travel to the school is about two miles.

Query 11. State whether there be any part of a parish so distant from a school as to prevent attendance ; if there

be, what is the distance, and what is the population of such part of the parish?

Ans. 11. The northmost part of the parish is about six miles from the Parochial School; but it is not above two miles from the schools of the neighbouring parishes of Abernyte, Kettins, and Lundie, where the inhabitants send their children. There is, therefore, no part of this parish but the inhabitants may send their children to some school. The population of that part of the parish which cannot send their children to the Parish School, owing to the great distance, is about one-eighth of the whole population, which in 1821 was 1544.

Query 12. What proportion does the population of any towns or villages in the parish bear to the population of the whole parish?

Ans. 12. The population of the town of Longforgan is about one-third; and the population of the village of Kingoodie about one-eighth of the whole population of the parish according to the census in 1821, by which the population of the whole parish was found to be 1544.

Note referred to in Answers to Queries 3rd and 4th.—In addition to his income as schoolmaster, the present incumbent is also Session-Clerk, the average dues of which office may be about £4, 10s. annually, which sum is to be added to the amount of income specified in Answers 3rd and 4th. George Paterson, Esq., the principal heritor, patronises the Parochial School, and has given £5 annually for teaching poor scholars on his estates, since the year 1818 (having allowed £3 annually prior to that year for the same purpose), and also £1, 1s for teaching a Sunday school. Lord Kinnaird, another of the heritors, has also given £2, 10s. annually, since the year 1820, for teaching poor scholars on his estates. It may be observed that these allowances are not permanent, or of right, but only during pleasure. The whole average income from every source betwixt 1803 and 1824, in Answer to Query

3rd, was about £55. And the whole emoluments in 1825 from every source, in Answer to Query 4th, is £59, 6s., including bad debts, or fees that are at present owing, but may never be paid.

Peter Forbes, schoolmaster, Longforgan, 8th October 1825. —We, the minister, and two of the heritors of the parish of Longforgan, having read over, and considered the foregoing Queries with the Answers thereto, as made out by the schoolmaster, do certify them to be true, according to the best of our knowledge.

(Signed)	{	Robt. S. Walker, <i>Minister</i> . Geo. Paterson. Thos. Drummond.
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H

Inns, etc.

More than one mention is made in the Session Records of the Brewers' houses in the town of Longforgan. In Earl Patrick's time there were three. When Sinclair's *Statistical* was published, there were two inns in the village, one at the west end, "and another about the middle of the town, upon a much larger scale, with a brew-house, malt barn, bake-house, and good stabling attached to it" (xix. 472). There were altogether in the parish at that time two brewers, two innkeepers, and four alehouses (p. 488).

When the *New Statistical* was written (1838), there were "four licensed public-houses in the parish, besides the toll-house, forming the boundary between the counties of Perth and Angus" (*New Stat., Acc.* x. 412). These were situated in Longforgan, Kingoodie, Mylnefield. The result of this state of things was melancholy.

There are now two licensed houses in the parish—one at Invergowrie, and one at Longforgan.

I

Financial Statement of Free Church Congregation in 1893.

In connection with the Jubilee of the Free Church, "a Statement of Accounts for fifty years, from the Disruption, 18th May 1843 to 15th March 1893," was compiled by D. M. Watson and John Smith, joint-treasurers of the church. This is a somewhat unique compilation. It contains a list of the ministers of Longforgan from the Reformation to the Disruption, the names of the Free Church ministers, and elaborate statistics of the receipts and expenditure of the past fifty years under thirty-four headings, etc. It is a statement of great value as illustrating the growth of Christian liberality in the district. A few figures may be given:—

Total receipts in 1844,	£243 9 3½.	In 1893,	£771 2 5
Sustentation Fund „	£13 12 11½.	„	£335 19 11
Missions Schemes „	... ..	„	£197 1 10
Collections and donations „	} £32 6 7.	„	£170 6 0

The church, built in 1843-44, cost £412, 14s.

The manse, built in 1849, cost £528, 7s. 6d.

The manse library has been gathered at a cost of about £1400.

A large sum has been spent both on the church and on the manse since they were built.

We are especially thankful to see an increase of missionary liberality. M'Cheyne was perhaps the first to give an impulse to this cause. The impulse has been renewed by many, notably by the Rev. Dr. Paton of the New Hebrides on two memorable occasions, and the Rev. Dr. Laws of Livingstonia.

J

Longforgan Free Church Manse Library.

The following reference to this remarkable collection appeared lately in the *Free Church Monthly Record*:—

“In the Free Church manse of Longforgan, is a library which deserves to be better known. The idea of it originated, we believe, with Mr. Watson of Bullionfield, to whose contributions it mainly owes its existence. The first proposal was to establish it in Dundee, to connect it with the Free Library there, and to make it open to ministers of all denominations. This plan, however, was abandoned, and the library is now a local one, for the use of the Free Church minister of Longforgan, the presbytery and the deacons’ court being trustees. Its cost, including bookcases, has been about £1300, an additional sum of £100 being sunk, and the interest spent on repairs, etc. The library is a very valuable one. It is rich in patristic literature, and contains some rare books, such as *Knox’s Liturgy* (1611), *Laud’s Liturgy* (1637), the *Babylonish Talmud*, etc. It is also well supplied with the works of the great English Church writers, with the literature of Scotland during the seventeenth and eighteenth centuries, and with many commentaries and books of reference.”

K

Christian Agencies in 1895.

There are four churches—(1) The Established Church, (2) The Free Church, (3) The Scottish Episcopal Church, (4) The Established Church Mission. There are, in all of these, two services of some kind on Sabbath. In connection with one or all of them, there are Sabbath Schools, Bible Classes, Sewing and Mission Work Meetings, Prayer Meetings, Tract Distribution, etc.

There is a Mission Hall at Kingoodie, where a Service and a School are held on Sabbath, and a Prayer Meeting during the week.

Besides the strictly Church interests, the people contribute something to objects like the M'All Mission, China, Rescue Work, Colportage, etc. There is an Auxiliary of the Bible Society and a Young Women's Christian Association.

L

Kingoodie.

The meaning of Kingoodie, anciently written Chingothie, Kyngudy, Ceinguddie, Kingudie, Kingaidy, is puzzling. The first syllable Kin or Chin is, of course, the Celtic word for "head," *Ceann*, *Kyn*. Goodie may be the Gaelic *Gaoth*, *gen Gaoithe*, the wind. *Ceanngaoithe*, or with the article *Ceannagaoithe*, the headland of the wind. In Bourtie parish, Aberdeenshire, there is a hill called "Kingoodie Hill," 600 feet high. In the same parish there was a place, Kingoodie, where there were marks of the remains of a chapel. "Kingoodie is now part of the estate of Blair, and on its coming into the possession of Mr. Leith (a nephew of Mr. Leith Lumsden of Clova) he changed the name of the house to Leithfield" (Rev. W. Temple's *Thanage of Fermartyn*, p. 366).

Dr. Davidson of Bourtie informs me that the farm of Greystone or East Kingoodie (compare in our district Greystane and Kingoodie), where formerly stood a hamlet, is entirely exposed to the wind, and would exactly answer the above derivation. The rest of the property of Kingoodie—or, as it is now more usually called, Blair—dips down from this elevated wind-swept point.

Kingoodie in Perthshire owes its importance to its quarry. It is on the Mylnefield estate. Last century, Mr. Mylne the proprietor built a number of cottages there for the quarrymen. We cull the following from an in-

teresting note on the Kingoodie quarry in Sinclair's *Statistical* :—

“The Kingoody stone is of a greyish colour, called by minerologists Grain-stone; it is difficult to work; hard and durable to an uncommon degree; so much so, that the fine old tower, the steeple of Dundee, which was built of it in King David the Second's time, has shown scarce any symptoms of decay, except where the influence of the town atmosphere reaches. Castle Huntly, supposed to be built in 1452, has scarce a stone in it which has yielded to the influence of the weather; and a gate at that place, built of Kingoody stone, by Earl Patrick of Strathmore, 130 years ago, is crowned with four pyramids, the points of which appear perfectly entire at this day (1797), not measuring more in diameter than 1-16th of an inch. These are only a few amongst many instances of its durability.

“Mr. Mylne, the proprietor, employs from fifty to sixty hands in the quarry of Kingoody; four boats for transporting stone, which are navigated by nine hands, and not only sends stones to the whole extent from Montrose to Perth by water, but likewise for fifteen or sixteen miles of country round by land carriage. He also sends considerable quantities to England; and lately undertook, by contract, to furnish stones from this quarry to two navigable canals, the one called the Gippon's Navigation, near Ipswich; the other the Chelmsford Canal, near Maldon, in Essex. He has built a considerable village upon the spot for the labourers, the inhabitants of which at present amount to 116 of all ages.

“Although it does not properly belong to this paper to interfere with the business of revenue or finance, yet as the subject is curious, it is worth while to remark, that owing to the interpretation put upon the wording of the late Act

of Parliament, for imposing a duty upon stone sea-borne, by the revenue officers, the exportation of stone from this quarry, in all probability, will soon be at an end. For, although the whole revenue arising to Government, betwixt the 5th day of July 1794 and the 5th day of July 1795, from this duty, was only £16, 18s. 3 $\frac{3}{4}$ d., yet, from the distance between Kingoody and the ports of Perth and Dundee, such is the difficulty of procuring coast-despatches for a cargo of stone, worth only 17s., and not exceeding 10d. per ton in value, as to prolong a voyage, performed, before the commencement of this Act, in twelve hours, to three days. Whatever reasons Government may have for continuing this Act, as it is at present, does not fall within our province to say; but although of very small import to them, it is a very material concern to the proprietor and his employees; for, in the year above mentioned, this duty alone occasioned a delay of work equal to twenty times the value of the duty paid."

Robertson (*General View of the Agriculture in the County of Perth*, p. 35) speaks of it as "unquestionably the finest in the county. Many astonishing slabs are raised at Kingoodie."

Morison, in his *Guide to the City of Perth and its Environs*, published in 1812, says of the Dépôt (for 7000 prisoners of war) built at Perth in that year: "These buildings are chiefly of whinstone, from quarries in the vicinity of the town, and that of Kingoody Quarry in the neighbourhood of Dundee." The inner work of the Bell Rock Lighthouse is of Mylnefield stone.

In 1838, when the *New Statistical* was written, the company which rented the quarries were employing between 50 and 60 men. Good workers had 14s. a week. There were three boats carrying stone.

There are now (1895) between 60 and 70 men employed.

Rossie Priory, the seat of Lord Kinnaird, was built of stone from another quarry in the parish.

In Edward's *Description of the County of Angus*, 1678, he makes it terminate in one direction, "at the quarry of Kingudie."

The quarry was the scene of an unfortunate railway accident in 1852. A train was thrown over the bridge beside it. The guard, Charles Balfour, was so dreadfully injured that he lay between life and death for months. He recovered, however, and was appointed stationmaster at Glencarse. He wrote "The Iron Horse," describing a journey from Dundee to Perth, in the early days of the railway. The piece has a local interest. We give two verses :—

"Come Hieland man, come Lowland man, come every man on
earth, man,
And I'll tell you how I got on atween Dundee and Perth, man ;
I gaed upon an iron road, a rail they did her ca', man ;
It was ruggit wi' an iron horse, an awfu' beast to draw, man.
Sing fal la la.

The beast it roared, and aff we gaed, through water, earth, and
stanes, man ;
We ran at sic a fearfu' rate, I thought we'd brak our banes, man ;
Till by and by we stoppit at a place ca'd something Gowrie,
But ne'er a word had I to say, but only sit an' glower aye.
Sing fal la la."

This song may be found in Ford's *Harp of Perthshire*, where a place is also given to the songs of one or two local men. Amongst these are the authors of *Random Readings in Verse and Prose*, and *Up Glenesk*.

M

Bullionfield.

"In Scotland, the fourth of July used to be known as Martin of Bullion's Day, in honour of the translation of the saint's body to a shrine in the cathedral of Tours. There is some uncertainty about the origin of the term Bullion, though, according to the likeliest etymology, it is derived

from the French *bouiller*, to boil, in allusion to the heat of the weather at that time of the year. There is an old proverb that if the deer rise up dry and lie down dry on Martin of Bullion's Day, there will be a good gose-harvest, *i.e.* an early and plentiful one. . . . There are traces of both Martin and Bullion in Scottish topography. In Perthshire there is the parish of St. Martin's, containing the estate of St. Martin's Abbey. Some miles to the east is Strathmartin in Forfarshire, already alluded to, and not far from it in the same county we find Bullionfield, in the parish of Liff and Benvie. It is probable that these names are in some way connected together." (Cf. *Folklore of Scottish Lochs and Springs*, by James M. Mackinlay, F.S.A., Scot., pp. 48-49.)

In Pennant's *Tour in Scotland*, i. p. 78, we read: "Repassed the Tay at Bullion's Boat; visited the field of Loncarty." Bullion's Boat is not very far from St. Martin's.

The beautiful gateway leading into Greystane, just across the road from Bullionfield, was a part of the old St. Paul's Churchyard, London.

N

Storms and Distress.

The Ettrick Shepherd has a paper of thrilling interest in his *Tales* on storms. He says: "Storms constitute the various eras of the pastoral life. They are the red lines in the shepherd's manual—the remembrancers of years and ages that are past—the tablets of memory by which the ages of his children, the times of his ancestors, and the rise and downfall of families are invariably ascertained. Even the progress of improvement in Scottish farming can be traced traditionally from these, and the rent of a farm or estate given with precision, before and after such and such a storm, though the narrator be uncertain in what century the said notable storm happened. 'Mar's year,' and 'that year the Hielanders raide,' are but secondary mementos to

the year nine, and the year forty—these stand in bloody capitals in the annals of the pastoral life, as well as many more that shall hereafter be mentioned.”

Hogg describes the thirteen drifty days about 1620, the *blast o' March 24th, 16*—, when many thousands of sheep perished in a forenoon. “The years 1709, 40, and 72, were all likewise notable years for severity. In the latter, the snow lay from the middle of December until the middle of April, and all the time hard frozen. Partial thaws always kept the farmer's hope of relief alive, and thus prevented him from removing his sheep to a lower situation, till at length they grew so weak that they could not be removed. There has not been such a general loss in the days of any man living as in that year. It is by these years that all subsequent hard winters have been measured, and, of late, by that of 1795. . . . But of all the storms that ever Scotland witnessed, or I hope ever will again behold, there is none of them that can be compared with the memorable 24th of January 1794, which fell with such peculiar violence on that division of the south of Scotland that lies between Crawford-muir and the border. In these bounds there were seventeen shepherds perished, and upwards of thirty carried home insensible, who afterwards recovered ; but the number of sheep that were lost far outwent any possibility of calculation. One farmer alone, Mr. Thomas Beattie, lost seventy-two scores for his own share.”

It appears from the Records that remain that most of these were times of storm and distress in our district. One or two facts may be given. In 1607 there was a steady frost from December 1 to March 21, and “passage upone the yce over Tay all the tyme (at Perth) and passage ower and ower at the mil of Errol.”

The frost of 1623-24 is spoken of as surpassing anything that has been experienced. There are a good many allusions to snow and impassable roads during the same century. If 1709 was disastrous, 1740 was dreadfully so,

owing to the wildness of the storm in January. More memorable still is the storm of 1772. For a year or two the harvests had been scanty. The suffering was intensified by the great storm of 1772 and the poor harvest, and culminated in the Meal Mob riots which affected the district. The same causes, the storm, and the scanty harvest of 1795, issued in widespread suffering. The year 1812 is another black one in the annals of the poor. Of recent storms the most famous are the Tay Bridge storm of 1879; the wild November gale of 1893, when thousands of the forest giants of Scotland and some of our noblest trees were hurled to the ground; and last, but not least, the long and strong frost and the blinding blizzard of 1895.

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